

A  
Worthy Communicant :  
OR A  
TREATISE,  
Shewing  
The Due ORDER of Receiving  
THE  
SACRAMENT  
OF THE  
LORDS SUPPER.

By JEREMY DYKE, Minister of  
Epping in ESSEX.

LEVIT. 10. 3.

*I will be sanctified in them that come nigh me.*

*Cypr. de Can. Dom. Nec se judicant, nec Sacramenta dijudicant.*

*Petr. Bles. Epist. 40. Vide ne Dominus dicat de te, Ecce manus tradentis me mecum in mensa, Et dederunt in escam meam fel.*

L O N D O N,

Printed by J. Maccock for LUKE FAVV, and are to be sold at his Shop at the sign of the Parrat in Pauls Church-yard. 1652.



Worthy Communicants  
OR A  
TREATISE

Showing  
The Due Order of Receiving




Lords Supper

By James Dyke, Minister of  
Farringham Essex.


I have the honor to acknowledge the receipt of your letter of the 11th inst. and in reply to inform you that the same has been forwarded to the proper authorities for their consideration. I am, Sir, very respectfully,  
Your obedient servant,  
James Dyke

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4/6

  
 To the Right Honorable  
 Lord, THOMAS, Earl of  
 Winchilsea; And to the Right Ho-  
 norable, the Lady Cecil,  
 Countess of Winchilsea, his  
 most pious Consort,

Right Honorable,


 Was a salt and a smart speech  
 which once Melancthon spake  
 unto an Italian: You Italians  
 will have God to be in the  
 Bread, in the Sacrament,  
 whom ye believe not to be in  
 Heaven. It were to be wished,  
 that many amongst our selves were not under  
 the guilt of somewhat the like incongruity. It is  
 an high opinion that men generally have of the  
 Sacrament, and reason good it should be had in  
 precious esteem; but that which is sad to consi-  
 der, they partake of that Ordinance with such  
 irreverence, carelessness, and prophaneity of  
 spirit, as if they believed not there were a God,  
 or as if in that Ordinance they had not to do  
 with the God of Heaven. That which was once  
 enjoined the Dominican Priests, in memory and  
 hatred of that hainous act of one of their fra-  
 ternity, in poisoning the Emperor, Henry the  
 A 2 seventh,

Vos Itali  
 vultis De-  
 um habere  
 in pane,  
 quem non  
 creditis es-  
 se in coelis.  
 Melch. A-  
 dam in vita  
 Melancth.

Mon. mss.  
 inq. pag.  
 36.

*seventh, in the Host, That they should communicate onely with the left hand, may be feared to be the case of too many through their own negligence, that they are no better then left-handed Communicants. It matters not before God with what hand the Sacrament be received, the right hand or the left, so the heart be right, and the work done in a right order. But yet in a spiritual sence, to be left-handed receiver, is a matter, not onely of disgrace, but of danger. It is all one in Scripture-pharse, to be left, and to be lame-handed. And to be sure, to be left-handed in this work, is to be lame-handed. The lame, and the blinde, who knows not in what ill esteem they were with God? The lame, and the blinde, had no acceptance with God. And wherein concerns it men to be more solicitous for acceptance, then in the solemn service of receiving the Sacrament? No acceptance is to be had, but when it is well done. If thou do well, shalt thou not be accepted, says the Lord to Cain? It was good which Cain did in offering Sacrifice; but if thou do well, shalt thou not be accepted? It must be a good thing, and a good thing well done, which shal find acceptance. That speech of Aarons, in his case, would be a very seasonable thought for men before the Sacrament: Behold, this day such things have befallen me; and if I had eaten the sin-offering to day, should it have been accepted in the sight of the Lord? Happy were it, that before the Sacrament men would thus say with themselves; Behold, this day, week, this month, &c. such things have befallen me, and I have fallen into*  
*such*

Levit. 10

19

# The Epistle Dedicatory.

1 3 4

*such sins as have made my person guilty, mine heart hard and dead; and if I should in such a case, before I have prepared my self by Faith and Repentance, eat the Supper of the Lord, should I be accepted in the sight of the Lord? They were crosses and afflictions, which (by Gods Providence) befell Aaron in the death of his Sons, and the sorrow and mourning that followed thereupon, that indisposed and unfitted him for eating the flesh of the sin-offering. Sanctified things were not to be eaten in a mans mourning. They be sins that men through their own corruption fall into, that they live, and lie in; and the want of sorrow, and mourning for them, that unfits men for eating the Sacrament. With spiritual sorrow, and mourning for sin, should these sanctified things be eaten. And for want of this, and other due dispositions, it is, that this holy Ordinance, that men seem to think so highly and reverently of, is so much abused and profaned.*

Deut. 26.

as 26:14

gpus

as 26:14

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as 26:14

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as 26:14

*Conceiving it therefore a work of charity to direct people to a preparation, and a performance suitable to the holiness & excellency of the Ordinance, I have published this small Treatise. And such as it is, I present it to your Honors, as a publique testimony of that thankfulness, service, and due regard I owe unto you, and your Noble Family: the which deserves so much the more Honor from men, by how much the more it is honored by God. \* They were ill times that Salvian*

a Si quis  
ex nobili-  
bus ad De-

*um converti ceperit statim honorem nobilitatis amittit—Religio ignobilem facit—Si honoratio quispiam religioni se applicuerit honoratus esse desistit. Salu. de Prov. lib. 4.*



b Insigni-  
 or plane,  
 atque illu-  
 strior,  
 quod de  
 paucis  
 facta es,  
 quamquod  
 orta de  
 magnis.  
 Illud  
 namque  
 Dei mu-  
 nere tuum  
 est. Hoc  
 tuorum.  
 Porro  
 quod tuum  
 est, tanto  
 carius est,  
 &c. Bern.  
 epist. 113.  
 Gent. 17.  
 20, 21.

liv'd in, and complain'd of, when religion and god-  
 liness we thought stains and blemishes of Honor,  
 as if Religion made Noble Persons vile, and igno-  
 bled greatness. But that which God calls glory  
 and honor, let no man account shame & baseness.  
 It is most true which Saint Bernard writes to  
 Sophia, a religious Noble Woman; Thou art  
 the more Illustrious, that thou art made one of  
 few, (alluding to that of S. Paul, Not many  
 Noble,) then that thou art born of Great Ones.  
 That by Gods gift is thine own; this I namely,  
 her Birth and Noble Parentage) thou art be-  
 holding to thy Parents for. That which is thine  
 own, is so much the more dear, by how much  
 the more rare. Who shall find a virtuous Wo-  
 man, much more a virtuous and Noble one?  
 God indeed is no Acceptor of persons, yet I  
 know not how it comes to pass; yet to pass it  
 comes, that Vertue in a Noble person is more  
 pleasing peradventure, because it is more shining.  
 As light is more glorious in the Beams of greater,  
 then of lesser magnitude. It is a most sure thing.  
 What ever the world may judge, that nothing  
 so ennobles, as Christ, Grace, and being in the  
 Covenant: I have blessed Ishmael, says the Lord;  
 twelve Princes shall he beget: But my Covenant  
 I will establish with Isaac. Accord to your  
 greater honor to be in the Covenant, then to have  
 Seed-Royal issue out of your loyns, or to have  
 Blood-Royal run in your veins. Then are persons  
 truly honorable indeed, when precious in Gods  
 sight: Since thou wast precious in my sight,  
 thou hast been honorable. So may you, and  
 yours



# The Epistle Dedicatory.

years, be ever more and more honorable; and long may your House flourish, in such and all other Honor. Experience less us see, that not only Nobles, but Nobility it self is mortal; and that not only great Men, but great Houses dye. Yet there is a way to make Honors and Houses longer lived then many times they be. Davids Prayer was this; Let the House of thy servant be established before thee; let it please thee to bless the House of thy servant, that it may be before thee for ever; for thou blestest, O Lord, and it shall be blessed for ever. But that is not all that David did; as he prayed God to bless his House, so he himself also blessed his House; And David returned to bless his House. Needs must his house be established, when he not only desires God to bless it, but withall he blesses it himself, by doing what ever he might, that he might bring a blessing upon his House. Then do Great Ones bless their houses, when among other things they be like the Nobles of Israel. Those Nobles had their staves, which haply they bare in their hands as Ensigns of their Nobility. Now they made those staves which were the Ensigns of their Honor, the Instruments also of common good: The Princes digged the Well, the Nobles of the people digged it with their staves. With their staves of Honor they digged a Well for the common good, and publike benefit of the people. That is one special way to keep the staff long in a Family, and long to continue the Honor, Nobility, Dignity, and Weath of great Families, when they improve their Honors and Power to honor God, in

1 Chron.

17. 24, 27.

1 Chron.

16 43.

Numb. 21.

11.

Neh. 3. 5

being serviceable what they can to publike good. It lies a black blot upon the Nobles of Tekoah, that they put not their necks to the Work of the Lord, in not being forward to promote a common good; which, though a Civil work, yet because it conduces to common good, is called the Work of the Lord. As that thing blurs their Names, so who knows but it might gradually moulder, bring down, and lay their Houses in the dust. This is out of question, that doing worthily makes a mans name famous, and his House glorious. Do thou worthily in Ephratah, say those Elders, blessing Boaz; And be famous in Bethlehem, and let thine House be like the House of Pharez: That which was their blessing upon him, is, and shall be my prayer for you; that the God of Heaven, and Father of our Lord Jesus Christ, will be pleased to make good that blessing upon your Honors persons, and hopeful posterity, that with Abraham he would make you blessed and blessings; that ye being heirs of blessings here, may be heirs of blessedness hereafter in the Kingdom of Glory.

Ruth 4.  
11, 12.

Your Honors to serve you,

J. E. R. D Y K E.

# A Table of the Heads of this Treatise.

**T**He due Order of receiving the Sacrament of the Supper, and seeking God therein, stands in three kinds of Duties.

1. Duties antecedent, in doing such Duties as must go before the Sacrament; All which come under the general Head of Preparation. Preparation is two-fold.

1. Habitual, having the Soul furnished with such graces, as may make a man a worthy Communicant.

They are these, {  
Knowledge,  
Faith,  
Repentance,  
Charity,  
Obedience.

2. Actual, which stands in these things:

1. Solemn sequestration of a mans self.

2. Examination,

1. Of the { Faith,  
Repentance,  
Truth of { Love,  
Obedience.  
2. Of the growth of Grace.  
3. Of our Wants.

3. Renewing, and quickening our Habitual Graces.

4. Excitation and stirring up in our selves strong desires after Christ.

5. Stirring up in our selves a strong expectation of the benefits to be had in the Sacrament.

6. Earnest seeking of God by Prayer.

# 10 | A Table of the heads of this Treatise.

2. Duties concomitant. In doing such duties as accompany the action of Receiving, where the general Duty is : The offering up of our selves to God, in an holy and spiritual disposition in receiving the Sacrament.

This stands in five things.

1. Solemn and serious meditation.
2. An exercise of Godly sorrow for sin, Repentance, A solemn renewing of standing in our Covenants with God.
3. The actuating of Faith upon Sacramental Offers, Sacramental promises, Sacramental Representations.
4. The Duty of Thanksgiving.
5. An Exercise of Love and mercy.

3. Duties subsequent. In doing such Duties as must follow after Receiving.

1. Examining a mans self, how he hath sped at the Supper.

1. If sped ill; Then

1. Find out the cause of miscarriage, and be humbled for it.
2. Labor by after pains to quicken, and make the Sacrament effectual.

And they are two.

2. If sped wel; Then

1. Bless God for it.
2. Labour to keep and maintain the holy frame of heart gotten at the Sacrament.
3. A special care to keep our vows, and express the power of the Ordinance, in our holiness of life and obedience.

# A Table of the several Chapters of this Treatise.

Chapter 1. *That God must be sought in a  
right Order, as well as in a right Ordinance.*

Chap. 2. *The necessity of Preparation before the  
Sacrament.*

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Chap. 4. *The necessity of Knowledge in a Com-  
municant.*

Chap. 5. *The necessity of Faith in a worthy Re-  
ceiver.*

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pared Communicant.*

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man self apart before the Sacrament.*

Chap. 10. *Of Examination.*

Chap. 11. *The Examination of Faith.*

Chap. 12. *The Examination of Repentance.*

Chap. 13. *The Examination of Love.*

Chap. 14. *The Examination of Obedience.*

Chap. 15. *The growth of Grace, and our wants  
examined.*

Chap.



**Chap. 16.** *Habitual Graces to be quickened and renewed before the receiving of the Sacrament.*

**Chap. 17.** *Excitation of earnest desires after Christ, and a strong expectation to receive him, and his benefits.*

**Chap. 18.** *God to be sought in special manner by Prayer before the Sacrament.*

**Chap. 19.** *Meditation, and an exercise of Repentance at the Sacrament.*

**Chap. 20.** *Faith to be activated and exercised in the Sacrament, and an exercise of thanksgiving, love, and mercy.*

**Chap. 21.** *Subsequent Duties, such as must follow the Sacrament received.*

**The**

**The Introduction to the following  
TREATISE; Grounded upon**

**I CHRON. 15. 13.**

*For because ye did it not at the first, the Lord  
our God made a breach upon us, for that we  
sought him not after the due Order.*

**CHAP. I.**

*That God must be sought in a right Order,  
as well as in a right Ordinance.*



**V**E read, 1 Sam. 4. 3, 4. That  
the *Israelites* being beaten  
by the *Philistins*, they  
send for the Ark of God  
from *Shiloh*, to be brought  
into the Camp, that it might save them  
out of the hands of their Enemies. Such  
be the silly and the poor confidences of  
carnal and superstitious hearts, to rest  
and rely more upon outward signs of  
Gods presence, and to betrust their  
safety with them, then to take care for  
the presence of God himself. As if  
God

Cup. 1.

God had been so chained to his Ark, that it coming, God himself must needs come into their Camp. A far wiser course it had been to have taken a course to have fetched the Lord of Hosts himself, then the Ark of the Covenant of the Lord of Hosts. God could, and would have holpen them without the Ark; but alas, what could the Ark do without God? They might have learned another thing from Moses, Numb. 10. 35. *And it came to pass when the Ark set forward, that Moses said, Rise up, O Lord, and let thine enemies be scattered. He knew and taught, That though the Ark did rise, yet if God sat still, it would not make one enemy fly; but let God arise, and let his enemies be scattered: It is Gods rising that is the enemies scattering. And suppose there had been somewhat in the outward presence of the Ark, yet what hope of help could they have by it, as it came attended? And the two sons of Eli, says the Text, Hophni and Phinehas, were there with the Ark of the Covenant of God. Little likelihood of Gods being there, when they were there. Their presence in the Camp was likelier to do them more mischief, then the Arks*

Arks presence was like to do them good. But they so dote upon the Ark, and put such confidence in it, have it they must, and have it they will, not taking care to bring God along with it, nor being in any fear of miscarriage, though it comes upon the prophane shoulders of *Hophni* and *Phineas*. Well, and when they have it, how speed they? That confidence of theirs was miserably checkt, not onely by their own ruine and overthrow, but by the captivity of the Ark. Even that which they hoped should have saved them out of the hand of their enemies, was delivered into the enemies hands: *He delivered his strength into captivity, and his glory into the enemies hand, Psa. 78. 61.* So righteous it is with God, to let men see the vanity of their fond confidences, *That the minde shall carry them all away, that vanity shall take them, Isai. 57. 13. That he rejects such confidences, and that men shall not prosper in them, Jer. 2. 37.* Well, but now though *Israels* confidences be in the dust, yet have the *Philistims* little reason to vaunt of their victory: The Ark, though it saves not *Israel*, yet proves a plague to the *Philistims*: God soon

Cap. I.

soon makes them weary of their booty, and makes them glad to return it home again; and that with flying Colours, and in an honorable manner. And now the Ark returning, is not seated, as before, at *Shiloh*, where it had been, till its captivity, ever since the days of *Josuah*; but was placed in the City of *Kiriath-Fearim*, a City in *Fudab*. There it remained separated from the Tabernacle, unto the time of *Dauids* fetching it thence, which could not be less then about the space of fourty seven years. *Samuel* and *Saul* governed the people fourty years: And *David* reigned in *Hebron* seven years, before he came to *Ferusalem*. All this while were the Ark and Tabernacle separated; yea, the Ark was not enquired at, all the days of *Saul*, 1 *Chron.* 14. 3. Out of all which, by the way we may note, That the want of some Ordinances of God doth not disannul a Church of God. A Church may want some Ordinances, Ordinances of great weight, and yet be a true Church; or else for these fourty seven years there had been no true Church, nor true Worship in *Israel*; - and so not in the World. The Ark



Ark, and enquiring at it, was a matter of great weight in Gods Church and worship. It was one of the most special types of Christ, a Symbol of Gods gracious and special presence; it was the place of Gods special residence; He dwelt between the Cherubims, and from thence he gave Answers. It was the first and chiefest of all the holy things, for it principally was the Tabernacle made, *Exod. 40. 18, 21*. It sanctified the whole Tabernacle: *The places are holy, whereinto the Ark of the Lord hath come, 2 Chron. 8. 11*. And yet this Ark out of the Tabernacle, the place of Worship and Sacrifice, the space of forty seven years; yea more, during all *Dauids* time, it continued separated from the Tabernacle, it being pitched in a Tent by it self at *Ferusalem*, and the Tabernacle being at the High-place in *Gibeon*, *1 Chron. 1. 4, 5, 6, 13*. The Ark and the Tabernacle never came together more, after it was once removed from *Shiloh*: But when *Solomon* built the Temple, and the Tabernacle was dissolved, then was the Ark placed in the Holy of Holies in the Temple. And yet all this while who will say they had not true

Cap. I.

worship, and a true Church? Wants therefore and defects in a Church, unchurch it not.

The Ark now having continued forty seven years at *Kiriath-Fearim*, *David* being made King over all *Israel*, and come to *Ferusalem*, the first thing we read he did, after his plenary possession of, and inauguration into the Kingdom, is to bring home the Ark from *Kiriath-Fearim* unto *Ferusalem*. In the bringing it home they meet with a shrewd check, and a sore miscarriage in the death of *Uzzah*; and that by reason of a miscarriage in the carriage of the Ark upon a Cart, which should have been born upon the Priests shoulders. *David* finding their former Error, and their fail in a prescribed formality, doth now a second time set upon the work; and in this Chapter and place, directs the Priests what course to take, and gives them to understand, that for want of this observance, *God* gave them that former blow in *Uzzah's* death. Sanctifie your selves both ye and your brethren, that you may bring up the Ark of the Lord God of *Israel*; namely, upon your own shoulders, according to the Canon,

Canon, *Exod. 25. 14.* as the 15. verse of this Chapter explains it: *For because ye did it not at first, vers. 13. the Lord our God made a breach upon us, for that we sought him not after the due Order.* As if he had said, It was not only *Uzzah's* error in touching the Ark contrary to that, *Numb. 4. 15.* but it was all your errors to carry it in a Cart, when it should have been born upon your shoulders. Indeed unto the Sons of *Gershon*, and to the Sons of *Merari*, *Moses* gave Waggans and Oxen, according to their service; but unto the Sons of *Kohath* (who were to bear the Ark, *Numb. 4. 5, 15.*) he gave none: Because the service of the Sanctuary, belonging to them, was, that they should bear upon their shoulders, *Numb. 7. 6, 7, 8, 9.* A *Gershonites* or a *Merarites* burthen might be carted; but not a *Kohathites*, they must put their shoulders to the burthen. And for this irregularity was the breach made. Indeed the *Philistins* sent home the Ark in a Cart, but God brooks not the Carting of the Ark in *Israel*: God will bear with that in *Heathens* and *Strangers*, which he will not brook, nor wink at in his own people, who

Cap. I. must live by rule. He will be sanctified in all those that draw near unto him. So precisely strict is God for the observation of his Ordinances; and so jealous, and so quick a Judge in cases of the smallest prevarication.

The thirteenth Verse then is the Reason of that counsel given, vers. 12. You must sanctifie your selves, and you must bring home the Ark. We went another way to work before, and Gods displeasure brake out against us, because we sought him not after the due Order. The Point then we may learn, is this:

*That it is not enough to seek God, but we must seek him after the due Order that he hath appointed and prescribed: And, That where God is not sought after the due Order, there men not only meet not with a blessing, but with a blow, and with a breach.*

To go and fetch the Ark, and to enquire of God at it, it was an Ordinance of God; but to neglect the sanctification of themselves, that they might bring up the Ark of the Lord, and to carry it in a Cart, this was not according to Gods Order. His Order was that they themselves should bear it, and that they should sanctifie themselves before-

before-hand for the service. *David* and his people made full account of it, when they went about that days work, to have a good and comfortable day of it: but Gods Order being neglected, instead of a blessing, they meet with a blow, and a breach. It proved a sad day, they were sent home with sad and sorrowful hearts. It is true indeed, that the carrying of the Ark upon a Cart, was a fail but in point of outward order, the due outward order was not observed. And if God be so severe in making a breach upon them for the breach of an outward order, how much more severe may it be thought will he be in denying a blessing, and in making a breach, for the neglect and breach of that spiritual and inward order, with which he requires holy services to be performed? God hath prescribed not only holy *Ordinances* and ways, in which he will be sought and found; but he hath also prescribed an holy *Order*, and a spiritual manner, after which, and in which, he will be sought in the use of those his *Ordinances*. Gods *Ordinance* and Gods *Order* must ever go together. Let us sup-



Cap. I.

pose that which cannot be. Suppose that a man could seek God in the right Order, in regard of inward disposition of spirit, in a wrong Ordinance; yet God being sought in a wrong Ordinance, though in a right Order, no blessing, but a breach were to be expected. So contrarily; Though a man seek God in a right Ordinance, yet if he seek him in a wrong Order, for inward frame of heart, not a blessing, but a breach would follow. As no blessing is to be expected from a right Order in a wrong Ordinance, so no blessing from a right Ordinance in a wrong Order. The blessing is derived from God, through a right Ordinance used after a due Order. We shall see both going therefore together. See *Isai. 64. 5.* *Thou meetest him that rejoyces, and works righteousness, those that remember thee in thy ways.* Here is first Gods blessing, communion, and fellowship with God, *Thou meetest him*: When God meets a man seeking him, there is a blessing. But mark in the next place, how the blessing is met withall; and that by doing two things. First, there is a seeking in Gods Ordinance; *That remember thee in thy ways*: They that

that will meet God, must seek him in his *own ways*. His Ordinances are his *ways*, and his *walks*. If we make *walks* and ways of our own, there can be no meeting of God in them, because he will walk in no ways but his own. Cap. I.

Secondly, there is a *seeking* in Gods Order, that *rejoyces*, that *works righteousness*. There must be a seeking him in that Spiritual manner, with the heart set in due order, in all those gracious dispositions that God requires, and then God meets a man. But now, as a man that seeks God out of his Ordinance, meets not with him, because he seeks him not in his ways; so though a man do seek him in his ways, yet if he rejoyce not, and work not righteousness, but seeks God with an unholy, a dead, and a dull heart, though he be in Gods eyes, and seek God in a right Ordinance, yet he seeks not in a right Order; and therefore neither God nor his blessing met withall. God meets with a man that seeks him in both joyntly, *Right Ordinances*, and *Right Order*. The like we have, *Jer. 26. 12, 13. Then shall ye call upon me, and ye shall go, and pray unto me, and I will*  
B 4
*harken*

Cap. I. *harken unto you; and ye shall seek me, and find me, when you shall search for me with all your heart.* Here is a promise of a blessing to them that seek God. But first they must seek God in his Ordinance: *Ye shall call upon me, and ye shall go, and pray unto me;* not go to Saints, Angels, Images, Idols; that's none of Gods Ordinance. Secondly, they must seek God after his Order; *when ye shall search for me with all your heart.* Thus Gods blessing attends seeking in his Ordinance and Order joyntly. If they prayed with all their heart, that were his Order; but if they prayed to an Image, that were not his Ordinance; therefore in such a case would he not be found. So again, if they prayed to him, that were his Ordinance; but if they prayed with dead and dull hearts, that were not his Order; therefore neither in such a case would he be found.

But this is not all. There is not only no blessing, but there is a breach, where God is not sought after the *due Order*. We shall see it true in the several Ordinances wherein God is sought.

I. In the *Word*. God is sought in the Ministry of the Word, 1 Sam. 9. 9. *Be-*  
fore-

*fore-time in Israel; when a man went to enquire of God, thus he spake: Come let us go to the Seer. Therefore when they went to the Seer, they went to enquire of God. That is one Ordinance wherein God is sought. But yet when God is not sought in the due order in this Ordinance, it brings no blessing, but a breach: 1 Cor. 1. 23. To the Jews a stumbling-block, to the Gentiles foolishness: 2 Cor. 2. 16. A savor of death unto death. Isai. 28. 13. And the Word of the Lord was unto them, that they might go, and fall backward, and be broken, and be snared, and taken. And be broken. There is a breach in stead of a blessing.*

2. In Prayer. God is sought in prayer, Zech. 8. 21, 22. *Let us go speedily to pray before the Lord, and to seek the Lord of Hosts; yea many people shall come to seek the Lord of Hosts in Ferusalem, and to pray before the Lord. That is another Ordinance wherein the Lord is sought. But when God is sought in prayer, and not sought in the due Order, not a blessing, but a breach follows; Psal. 109. 9. Let his prayer become sin. If our light become darkness, how great is that darkness? If our duties become sin, how great is that*

Cap. I.

that *sin*? A Prayer turned into *sin*, is a curse, and brings a curse.

3. In *sacrifices* of the Old Testament. They were Ordinances in which God was sought. *Hos. 5. 6. They shall go with their Flocks, and with their Herds to seek the Lord.* But yet if God were not sought in them after the due Order, there was a breach in stead of a blessing, *Pro. 21. 27. The sacrifice of the wicked is an abomination, how much more when he brings it in wickedness?* When he brings it with an heart out of order? *Mal. 2. 3. I will spread your dung upon your faces, even the dung of your solemn feasts and sacrifices.*

4. In *fasting*. God is sought in it: *Ezra 8. 21. I proclaimed a fast---to seek of him a right way for us. Isai. 58. 2, 3. Yet they seek me---wherefore have we fasted?* Yet if God be not sought, in fasting, after the due order, there follows a breach: *Jer. 14. 12. When they fast, I will not hear their cry.* There is no blessing: but that's not all; there is a breach also. *But I will consume them by the sword, and by the famine, and by the pestilence.*

5. In *Sacraments*. God is sought in the use of them. *2 Chron. 30. 19. That prepares his heart to seek God; namely,*  
in



in the use of the Sacrament of the Passover. But yet if God be sought in the Sacrament, and not after the due Order, it will prove a breach: we see it in *Judas*, he received the Passover, the Sop was the close of it; and see what followed, *Joh. 13. 27. And after the Sop Satan entered into him.* The Devil made a breach into his Soul. The Sop proved poyson to him; and when he receives it, he receives the Devil: Not because he received an evil thing, for the Passover was Gods Ordinance, but because, as *Augustin* says, *he being an evil man, received a good thing in an evil manner, in an undue order.*

We see it in the *Israelites*, *1 Cor. 10. 2, 3, 4, 5. All baptized, did all eat the same spiritual meat, did all drink the same spiritual drink: But with many of them God was not well pleased; there is the want of the blessing: for they were overthrown in the Wilderneck; there is the breach. We may see it in the Corinthi-*

Nam & nos hodie accipimus visibilem cibum. Sed aliud est Sacramentum, aliud virtus Sacramenti. Quam multi de Alari accipiunt & moriuntur, & ac-

cupiendo moriuntur? unde dicit Apostolus, Judicium sibi manducat & bibit. Nonne buccella Dominica venenum fuit Iudæ? Et tamen accepit; & cum accepit, Inimicus in eum intravit; non quia malum accepit, sed quia bonum male accepit. *Aug. Tract. in Job. 26.*

Cap. I. *ans, 1 Cor. 11. 29, 30. He that eateth and drinketh unworthily, eateth and drinketh damnation to himself: for this cause many are weak and sickly, and many sleep. He that eats and drinks the Bread and Wine in the Sacrament, he uses a right Ordinance; but he that eats and drinks unworthily, he uses it not in a right Order; and therefore not onely no blessing, but a breach follows, both upon Soul and Body.*

The Grounds of this Truth are these two:

First, All Gods Law is copulative, *Fam. 2. 10. And therefore mark, Deu. 5. 17, 18, 19, 20, 21. how those Commandments are layd down: Thou shalt not kill; AND, thou shalt not commit Adultery; AND, thou shalt not steal; AND, thou shalt not bear false witness, &c. He doth not say, as Exod. 20. Thou shalt not kill, Thou shalt not commit Adultery, Thou shalt not steal, &c. But we see one of these Commandments is knit to the other by the copulative Particle, AND. That same Particle, AND, is amongst these Commandments, as the Taches and Loops were amongst the Curtains of the Tabernacle.*

bernacle. The Taches put into the Loops, did couple the Curtains of the Tent, and sew the Tent together, that it might be one, *Exod. 26. 10, 11.* So doth this Particle couple these Commandments together. Now as it is with those Commandments there specified, so it is with all the rest, the first, second, third, &c. *Thou shalt have no other gods before me; AND, Thou shalt not make to thy self any graven Image; AND, Thou shalt not take the Name of the Lord thy God in vain.* So that the breaking of one, is the breach of the whole Law, as he that had uncoupled but one Curtain of the Tabernacle, had uncoupled the whole Tent. Now then the same Law of God that commands *Ordinances*, the same Law of God commands *Order*. And he that breaks the Commandment enjoyning Order, whether outward or inward, makes a breach upon the whole Law. And when we make a *breach*, what can we look for, but a *breach*? God commands Order, even outward Order, and will have it precisely observed, *Levit. 1. 7, 8. The Priests shall lay the Wood in Order upon the Fire, and the Priests shall lay*

*Cap. 1.* lay the parts, the Head, and the fat in Order upon the Wood. Not onely Wood layd upon the Fire, but laid in Order; not only the parts, Head and Fat layd upon the Wood, but layd in order. And Abraham, Gen. 22. 9. layd the Wood in Order.

Now God that commands outward Order, and stands so punctually upon the outward Order, how much more commands he, and stands he upon inward Order: the right ordering and disposing of the inward man? If God will have the Wood in Order, the parts of the Beast, the Fat and the Head in Order in the sacrifice, how much more requires he to have the Heart and Soul of a man in Order in any holy service, and in the use of any holy Ordinance of his? As to Hezekiah in that case, *Isai. 38. 1. Set thine house in order, for thou must dye.* So set thy Soul in Order, for thou must pray, hear the Word, receive the Sacrament. *Let all things be done decently, and in order, 1 Cor. 14. 40.* That is a Canon, and a Commandment for outward Order; and God, that will have men so Canonical for his outward Order, how much more requires he, that men be as regular for inward

ward *Order*? Let all things be done *holy*, and in *spiritual Order*. Let not only the Word be heard, Gods Name be called upon, the Sacrament received; but let it be done after the due *Order*, with an heart and a spirit so *spiritually* ordered as God commands. So that God commanding *inward Order*, as well as an outward Ordinance, and his Law being copulative, such must our obedience be, or else we make a breach in his Law, in uncoupling what he hath coupled together. *What God hath joyned together, let no man put asunder*; what God hath coupled together, let no man uncouple. He hath coupled together the second Commandment, enjoyning his Ordinance; and the third, enjoyning the *inward manner*, and *Order* of the use of his Ordinance. And therefore to use his Ordinance without that *Order*, is a breach of what he hath coupled. And if we make a breach in his Law, what wonder if he make a breach in our service, in our comfort?

That same, *Levit. 22. 21. Perfect shall it be to be accepted*. God expects perfection, perfection of parts, where man expects acceptance. Now as unto that



## Cap. I.

Non est  
Actio bo-  
na; simpli-  
citer, nisi  
omnes bo-  
nitates  
concur-  
rant; quia  
quilibet  
singularis  
defectus  
causat  
malum;  
bonum  
autem  
causatur  
ex integra  
causa.  
Thom. A-  
quin. 12.  
2. 2. q. 18  
Art. 4.  
Bonum  
causatur  
ex integra  
causa, ma-  
lum autem  
ex singu-  
laribus  
defectibus  
Id. ib. q.  
19. Ar. 6.

that which is *good*, so unto that which is *perfect*, there must be an entire concurrence of all requisites. The defect or want of any one thing required, may cause an imperfection; but to the constitution of perfection, there must be a meeting of all things required. It will appear in the case specified, *Lev. 22. 21.* The Sacrifices of Beeves, or Sheep, there mentioned, must be perfect. Now if the Beast had wanted but any one part, an eye, an ear, an horn, an hoof, any one of these defects had caused an imperfection, and the Sacrifice had been imperfect, and so no acceptance of it. But now to have made it *perfect to be accepted*, it must have all and every one of the parts, every member of the body in its number and proportion. Now the equity holds in all duties of worship. To what end is our worship, if not *accepted*? if we will have it *accepted*, we must have it *perfect*; there must be all these things in it that God requires. Now God requires in worship not onely that we use his Ordinance, but his *Order*; as outward, so inward. Now when there is this perfection that God requires, then may a blessing and

accep-

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acceptance be expected. But if that Order, that Spiritual Order which God calls for, be wanting, if wanting in any one part of it, there the duty is imperfect, there no acceptance can be looked for, but rather a breach. We may see it exemplified in the Law of the Peace-Offerings, *Levit. 7.* First, see the Ordinance of God, *vers. 11, 12, 13.* There is the substance of the Sacrifice prescribed. Then the Order is prescribed. That they be eaten *in due time*, *vers. 16.* *It shall be eaten the same day that he offers his sacrifice.* That the flesh be clean, *vers. 19.* *And the flesh that touches any unclean thing, shall not be eaten.* That the persons that do eat it, must be clean, *vers. 19.* *And as for the flesh, all that be clean shall eat thereof;* that is, all that eat thereof must be clean, as appears by that which follows, *vers. 20.* So then, as here is the Ordinance prescribed, so the order of eating; that they be eaten *purely*, that *pure* things be eaten, that they be eaten of *pure* persons. Their Peace-Offerings thus eaten were accepted, because here was perfection from the concurrence and integrity; the causes constituting perfection: But

Atq; hæc munera pure, a puris, pura precipi oportuit ex præscripto Dei. *1un. Analys. in Levit 7.*

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now if any one of these things were missing in point of Order, it made them imperfect, and so unacceptable. If not *purely* in regard of *time*, though *pure flesh*, and eaten by *pure persons*, yet no blessing, no acceptance, but a breach; Vers. 18. *It shall not be accepted, it shall be an abomination, and the Soul that eateth of it shall bear his iniquity.* If not *pure flesh* eaten, though in *due time*, and so *purely*, though by *pure persons*, yet not accepted. If not eaten by *pure persons*, though in *due time*, and though *pure things*, yet not only no acceptance and blessing, but an uncomfortable breach; *Even that Soul shall be cut off from his people*, vers. 20. 21. So then, perfection being required unto acceptance, and an universal concurrence of all things commanded by God required unto perfection, and *Order* being required of God, as well as his Ordinance; therefore it is not enough to seek God in an Ordinance, but he must be sought after that *due Order* which he hath prescribed, or else we may not only meet with no blessing, but with an heavy check, and such a breach as may send us away from *Gods Ordinances* with a drooping and a mourning heart.

This

This serves first to let us see what the reason is, that many times after our seeking God in his Ordinances, it fares so ill with us as it doth. God hath promised to make us *joyful in*, and so to send us *joyful away* from his House of Prayer, *Isa. 56.* And he makes his people not only to feel joy and gladness, but he makes them *hear it*, *Psal. 57.8.* He infuses it by hearing the Word, and Promises opened. He promises to make us rise from his Table full of quickning, comfort, joy, refreshment, and ravishment of spirit: *Take, eat, this is my Body*; my Body which shall feed you, quicken, refresh, and comfort you. Now it may be thou hast come many a *Lords Day* to the House of God, to the Table of the Lord, and hast met with no such blessing, hast found no such cheering, no such comfortable refreshment; nay, thou hast rather met with a blow and a breach, thou hast gone away with a dead, a sad, a drooping, and an uncomfortable spirit; thou hast seen, it may be, some such spiritual token of Gods displeasure, as might make thee call the Church, the Table of the Lord, *Pereſ-uzzah*, or *Pereſ-nepheſh*, the

Cap. I. breach of thy Soul. And what thinkest thou may the reason be? Is Gods hand shortened? Is his fidelity weakened? Are his Ordinances deforced or enfeebled? No, by no means. God is as powerful and as faithful as ever; his Ordinances are energetical, operative, and efficacious, as ever: what then may the reason be? An hundred to one, but the Lord hath made this breach upon thy Soul, because thou soughtest him not after the *due Order*. Call thy self to an account; was there that prayer, humiliation, renewing of thy repentance, and quickning of thy faith beforehand, as there should have been: If thou hast made a breach in Gods *Order*, it is not strange that God hath made a breach in thy Conscience and comfort. Certainly, it seldom fares thus ill with any man in the use of Gods Ordinances, but upon due search it will be found that there hath been a neglect of *due Order*.

And let it teach us in the second place, not to rest contented in the bare or formal use of any Ordinance; but let it be our great care to seek God in it after the *due Order*. Do not satisfie  
thy



thy self, and set up thy rest in praying, hearing, but have a special care to do these duties after the due Order: But in more especial manner be exhorted to think upon this, when thou art to receive the Sacrament. Men have generally an high conceit of the Sacrament, what ever esteem they have in the meantime of other Ordinances. And true it is, that it is a very precious Ordinance of God, and highly to be esteemed: but yet strange it is, to see what little regard men have to come in due Order thereunto. In any case men must come; and it were the greatest wrong that could be, if they should not come: be they adulterers, drunkards, swearers, be their lives and ways what they will; yet because it is the Custom to come at such a time, in any case they must come. No question but many have the same idle and vain conceits that some had in *St. Chrysostoms* time, that if they came at such and such times, what ever their lives were, yet it skill'd not, the coming at such times was disposition sufficient for the service. But hear how he cries down that vain conceit. *I see many, says he, that*

## Cap. I.

Multos vi-  
deo qui  
Christi  
corporis  
sunt parti-  
cipes in-  
considera-  
te, & te-  
mere, &  
magis ex  
consuetu-  
dine, & le-  
ge, quam  
excongira-  
tione, &  
considera-  
tione. Si  
advenerit,  
inquit,  
tempus  
sanctæ  
Quadra-  
gesimæ,  
qualiscun-  
que fuerit  
quispiam,  
hic parti-  
ceps my-  
steriorum,  
si advene-  
rit dies E-  
piphania-  
rum. A qui  
tempus ad

ea accedendi, neque Epiphania, neque Quadrag-esima, facit dignos  
qui accedunt, ἀλλὰ ψυχῆς εὐλαβείας, καὶ καθαρότης. Chrysost.  
ad Eph. Hom. 3.

are partakers of the Body of Christ inconsiderately and rashly; more out of Custom and Law, then out of Consideration. If the time (says one) of holy Lent be come, or the day of Epiphany be come, what kind of person soever the man be, he is made partaker of the Mysteries. But it is not the time of coming unto them, neither Epiphany nor Lent, which makes them worthy that come, but the sincerity and purity of the Soul. Always come with that, never come without it. So that they lookt more at the time they came, then to come with sincerity and purity; as if the time should impart that holiness to them which the Sacrament requires, and they neglected to bring with them. And are not there too many in the world, that nourish such secret conceits in their hearts, who think, that so long as they come at such times as Law and custom sets, all is well enough, there needs no more to look after? But let men know, that at what time soever they come, let it be ever so solemn a time, or how often soever they come,

were it monethly, or dayly; yet if they come not after the due Order, they shall be so far from receiving a blessing, that they shall receive a breach, yea a very curse upon their Souls: Let a man come as oft as he will to the Sacrament, yet if he come not after the due Order, God will deal with such a Communicant, as with the wicked man in that case; *Job 20. 23. When he is about to fill his belly, God shall cast the fury of his wrath upon him, and shall rain it upon him whilest he is eating.* So here, when a man comes to the Sacrament, and not after the due Order, even whilest he is eating, God may rain down his wrath upon him; and when he thinks to eat Christs flesh, and drink his blood, that which he eats may be sawced, and that which he drinks may be spiced with the bitter wrath of God. Such is the case oftentimes of many Receivers, who will be coming to the Sacrament without any regard to Gods due Order: as it was with the Israelites with their Quails; *Psal. 78. 29, 30, 31. So they did eat and were filled, for he gave them their own desire: But whilest the meat was yet in their mouths, the wrath*

Cap. I. *of God came upon them.* Quails were dainty food, but wrath was ill sawce: flesh they must needs have, no remedy, and they murmur that they have it not; flesh they have, and wrath they have: *And the wrath of God came upon them while their meat was yet in their mouths.* Who would have their meat to have had their sawce? So many will needs come to the Sacrament; by no means may they be perswaded to forbear till better fitted; come they must, there is no remedy; and they have their desire: but while the Sacramental meat is yet in their mouths, the *wrath of God* comes secretly and insensibly upon their Souls, because they come, and do not seek God after the due Order. That same is an heavy curse, *Psal. 69.22. Let their Table become a snare before them, and that which should have been for their welfare, let it become a trap.* It is very heavy, when our ordinary Table becomes a *snare* unto us; but to have the *Table of the Lord* become a *snare*, and the Sacrament, which is appointed for our welfare, to become a *trap*; what Judgment can be imagined heavier? And yet this is the sad condition of such

as come not to the Lords Table after the due Order, even that *holy Table* becomes a *snare* unto them. How wondrous jocond and jolly was *Haman*, that he must go with the King to *Esthers* banquet? *Esther* 5.9. *Then went Haman forth, that day, joyful, and with a glad heart.* And he brags of it, *vers. 12. Yea, Esther the Queen did let no man come in with the King unto the banquet she had prepared, but my self; and to morrow I am invited also unto her with the King.* But little reason had the man to be so crank; for not only at the Banquet, but at the Banquet of *Wine*, *Esth. 7.7.* which was the merriest Banquet of all, he meets with the Kings wrath, and thereupon with the sentence of death. How happy were it, it were not the case of many Communicants? Full brag and jolly they be, that though they be most unfit, yet they may come, and none can keep them back; and to the Sacrament they will go, that they will: but alas, at the very *Banquet of Wine*, they meet with the King of Heaven his wrath upon their Souls, which there arrests them, and sentences them to death. As if God should say; Lo, here is a company



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pany of people come to my Table, and amongst them, I spy a great many that are not come after the due Order; and shall such as these, that thus unduly and disorderly seek me, meet with my blessing? Shall these have my Christ? such as these, shall they eat my Sons flesh, and drink his blood? No, here is not for you. God will say to them, as *Nabal* to *Dauids* servants, *1 Sam. 15. 10, 11. Who is David? and who is the Son of Jesse? Shall I take my bread, and my water, and my flesh, that I have killed for my Shearers, and give it unto men whom I know not whence they be?* So wil the Lord say to all such; Who are ye? and whence are ye? shall I take my Sacramental Bread, and my Sons flesh and blood, which I have prepared for such as come after the due Order, and give it unto a company of persons, I know not whence they are? Be gone, and meddle not; or if you will needs be meddling, not onely no blessing, but my curse be upon your communicating: Therefore in the fear of God look we to it, to come to this holy Ordinance in an holy Order. A great conscience is to be made of coming. It is a grievous sin to neglect Gods Ordinance;

nance; and as great a conscience is to be made of coming after the due Order. Be no less solicitous to come in due Order, then to come to the Ordinance.

CHAP. II.

*Of Preparation before the Sacrament,  
and the necessity of it.*

SINCE then our coming to the Sacrament is not enough, unless we come in due Order; and since the danger of coming otherwise is so great, it will not be amiss to make enquiry, and to consider what is that *due Order*, and that holy and spiritual manner, after which God is to be sought in the Sacrament.

This due Order therefore of seeking God in the Sacrament of the Supper, it stands especially in three things, or three kinds of Duties.

- In {
1. *Doing such Duties as must go before the Sacrament. Antecedant Duties.*
  2. *Doing such Duties as accompany the Action of Receiving. Duties concomitant.*
  3. *Doing such Duties as follow after the Action of Receiving. Duties Subsequent.*

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1. In doing such Duties as must go before the Sacrament. And they may all be reduced to this one Duty of Preparation.

The Duty then before the Sacrament, is *Preparation*. This is Gods Order, and this is to seek God after the due Order, to begin with *Preparation*: and the man that desires to seek God orderly, must first prepare himself. A man coming to the Sacrament without Preparation, comes not after the due Order. *Take heed to thy foot when thou enterest into the House of the Lord, Eccl. 5. 1.* Now when we come to the Sacrament, we come to the Table of the Lord: and if it concern a man to prepare himself before he enter into the *House* of the Lord, then much more when he comes to approach to the *Table* of the Lord. See how David speaks here in this Text; *Sanctifie yourselves and your brethren, &c. for we sought him not after the due Order.* Therefore they that will seek God in due Order in the use of his Ordinances, must first *sanctifie* and *prepare* themselves. It holds good in the case of the *Sacrament*, which *Samuel* spake in the case of *Sacrifice*,

crifice, 1 Sam. 16. 5. Sanctifie your selves, and come with me to the Sacrifice.

So, Sanctifie your selves, and come to the Sacrament. Come, but first sanctifie your selves: Psal. 26. 6. I will wash my hands in Innocency, and So, &c. 1 Cor. 11. Let a man examine himself, and So, &c.

It was not enough then to compass Gods Altar, but it was to be compassed So. It is not enough to eat of this Bread, to drink of this Cup, but it must be eaten So, drunken So. This same So, it notes

unto us the due Order of seeking God in his Ordinance. We seek God in due Order, when we seek him So: We eat and drink in the Sacrament in due Order, when we eat and drink So; that is, when we do it so, as St. Paul enjoyns, with due preparation going before.

There ought to be no less care in us, coming to receive the Sacrament of the Lords Supper, then was required in the Jews to the eating of the Passover: And special care was required of them for preparation; see 2 Chron. 35. 6.

So kill the Passover, and sanctifie your selves, and prepare your brethren. And if they were in their places to be careful to prepare others, how much more ought

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ought others to be careful to prepare themselves: And that is to be observed, *Exod. 12. 3. Speak unto all the Congregation of Israel, saying, In the tenth day of this month, they shall take to them every man a Lamb, a Lamb for an house. And vers. 6. And ye shall keep it until the fourteenth day of the same month.* So that the Lamb was taken and set apart four days, before it was killed. What might the meaning of that Ceremony be? what ever other meaning it had, this might be one thing aymed at therein; To teach them what care they were to have, of preparing themselves for eating the Passover: If the Lamb must be prepared, and be set and kept apart from the rest of the Flock, *four whole days* before; then how much more were they in a solemn and an holy manner, to prepare *themselves* for the eating of that Lamb? What was all that four days separation of the Lamb, but a continual standing Sermon, preaching preparation to them: It was as if God had said unto them, *Be ye also prepared.* It questionless teaches, that there should be a preparation; and that not a sudden, but a solemn, serious preparation, some good space of time before



before men come to receive the Sacrament.

Therefore we read, *Joh. 19. 14.* That the *Jews* had a day of preparation; and it was the preparation of the Passover. And vers. 31. *Because it was the preparation.* And upon that ground was that Act of theirs, In abstaining from coming that day into the Judgment Hall, *Joh. 18. 28.* And they themselves went not into the Judgment Hall, lest they should be defiled; but that they might eat the Passover. It shews, That upon the day of their preparation, they were to take heed of doing any thing that might defile them, and unfit them for the eating of the Passover: though it be true, that they were not in that case so careful to keep themselves from moral, as from ceremonial defilement. And if such preparation were required for the eating of the Passover; why then should not there be as great a care at least, if not greater, to come with due preparation to the Lords Supper? Is our Sacrament inferior to theirs, in institution, excellency, efficacy, benefit, and comfort? Nay, is it not in many regards above and beyond it? and shall our preparation be less then theirs?

When

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When we are invited to our neighbors Tables, to feast with them, how do we spruce up our selves, in our comlier and cleanlier apparel? and how much rather will we chuse to be absent, then to come in undecent and homely attire? When we come to the *Sacrament*, we come to the Lords Table, to a Feast of his preparing; and therefore should be no less careful to dress, trim, and spruce up our Souls, then we are to trim our Bodies when we go to the Tables of men. It is a sad thing to consider, what a little care and conscience men generally have of this duty; and how rudely and rashly men thrust themselves into Gods presence, and unto his Table. Many have the civility and the manners, not to offer to sit down at a Noble-mans Table, because they do not judge themselves persons of that rank and quality, who are fit to sit down at such a mans Board. But who is it that doth not think himself as fit, and as worthy to sit down at Gods Table, as the holiest, and the best prepared person that is? Our Saviour put a question to those Disciples, *Matt. 20. 22. Are ye able to drink of the*

cup that I shall drink of? And we know how roundly, but yet withall how rashly, they answer, *We are able*. So put the like question to most men, Are ye able, and ready fitted, and worthy to drink of the Cup of the Lords Table? and you shall have as round and as rash answer, *We are able*, we are fit and worthy; and yet the Lord he knows they never have bestowed one poor hour in preparation: they are so far from four days; they have not four hours preparation; so far from a preparation day, that there is not so much as a preparation hour with them. The preparation, especially of the younger sort, is to put on their best drefs, their finer apparel, and to be a little braver when they come to the *Sacrament* then at other times. But for a spiritual preparation of the heart, to fit it for so holy and solemn a service, it is a thing that is never once lookt after, nor thought upon. To quicken men then to this duty, consider these things.

I. First, *According to a mans preparation, such is his profit and benefit*. God proportions every mans profit by the *Sacrament*, according to his preparation.

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to the Sacrament. The more diligent and serious preparation before we come, the greater benefit and profit when we come. Preparation is the seed time, receiving is the Harvest: every man reaps proportionably to what he sows: He that sows nothing, reaps nothing. No preparation, no profit. He that sows little, reaps not much, reaps but little: *2 Cor. 9. 6. He that soweth sparingly, shall reap sparingly.* He that is sparing and slight in his preparation, shall reap but slightly and sparingly in matter of benefit: little preparation, little profit. But the more we prepare our selves, and the more time, pains and diligence we spend therein, the greater benefit and comfort we shall meet with in receiving: for he which sows bountifully, shall reap bountifully. It is in the duty of receiving, as in the duty of praying. The more prepared the heart is to pray, the greater is a mans return from Heaven. *Psalme 10. 17. Thou wilt prepare their heart, thou wilt cause thine ears to hear.* To have our heart prepared, is the due Order of seeking God in prayer. And the more God gives a man an heart to  
prepare

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prepare himself to pray, the more God prepares his own ear to hear. So in the case of Receiving; *thou wilt prepare their heart, thou wilt cause thine hand to give.* God so enlarges his hand, as we enlarge our hearts; and nothing furthers the enlargement of the heart more, then solemn preparation. Then may a man expect a liberal and plentiful blessing in the use of the Ordinance, when he comes with a sufficient preparation and sanctification of himself. *Hezekiah* his Passover, which he appointed to be kept, could not be kept at the appointed time, but was put off to the second moneth; and the reason is given of it, *2 Chron. 30. 3.* *For they could not keep it at that time, because the Priests had not sanctified themselves sufficiently:* which implies, that when the Passover was to be celebrated, the Priests were not only to *sanctifie* themselves, but to *sanctifie* themselves *sufficiently*. And so it holds good for people also; that when they come to the Sacrament, they must have a care, not only to *sanctifie* themselves, but to *sanctifie* themselves *sufficiently*. There may be an *insufficient* preparation; and



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where the preparation is insufficient, there cannot be expected such a sufficient measure of spiritual good and blessings as we desire. The more sufficient our preparation is, the more *effectual* the Sacrament shall be. The *efficiency* of the Sacrament, is ever suitable to the sufficiency of our preparation.

*Fill the mens Sacks with food, as much as they can carry,* says Joseph to his Steward, Gen. 44. 1. Look how they came prepared with Sacks and Beasts, so they were sent back with Corn: the greater and the more Sacks they had prepared, the more Corn they carry away: if they had prepared but small Sacks, and a few, they had carried away the less. A prepared heart is a vessel that shall be filled at the Sacrament: *Open thy mouth wide, and I will fill it,* Psal. 81. 10. Now the more or less the heart is prepared, the greater or lesser is the Vessel: According to the size and capacity of the Vessel shall it be filled. Fill such mens hearts with spiritual blessings, with vertue from Christ, with the comforts of the Holy Ghost, says the Lord at the Sacrament; fill them with spiritual food, as full as they can hold,

hold, as much as they can carry. What a sweet comfort is that? Who desires not to carry away from the Sacrament as much as may be? Then be careful to prepare our hearts, and prepare then to the purpose. The larger is our preparation, the larger is our Vessel; the larger our Vessel, the larger is our largeness and dole at the Sacrament. If we carry not away as much as we would, it is our own fault, that by preparation we did not furnish our selves with a more capacious Vessel. The poor pittances that many go from the Sacrament withall, makes them droop when they are gone. They may thank themselves: For if *Josephs* brethren had brought small sacks, they could not have carried away much Corn out of *Egypt*. Let men come with hearts so prepared as they should, and they shall be laden and filled with as much as they can carry.

2. Secondly, When we come to the Sacrament, *We come to meet God, and to serve God.* We come to meet God. Now it must be in cases of meeting God in mercy, as it must be in cases of meeting him when he is displeased; *Amos 4.*

Cap. 2.

Sacra-  
menta sunt  
fodinae  
gratiae.  
Dispositio  
est vascu-  
lum gra-  
tiae. pro  
majore  
dispositio-  
ne, & af-  
fectu tuo  
majorem  
reportabi.  
*Eusib.*  
*Nem.*

Cap. 2. 12. *Prepare to meet thy God, O Israel.* In cases of Justice and displeasure God will meet men, though they prepare not; yea, and because they prepare not: but in a case of blessing, in the use of an Ordinance, no preparation, no meeting. They that will meet God in an Ordinance, must draw near to him; *Jam. 4. Draw near to God, and he will draw near to you.* There must be a mutual drawing near between God and us, if ever we will meet. If God draw near to us, yet if we draw not near to him, we cannot meet him. Now unless we first prepare our selves to an Ordinance, we cannot come near unto him: but when prepared, then we are in a disposition and qualification to come near unto him. Mark how *Hezekiah* speaks to the *Levites*, *2 Chron. 29. 31. Now ye have consecrated your selves to the Lord; come near, and bring sacrifices and thank-offerings into the House of the Lord.* The preparation of a mans self, is the consecration of a mans self; and when by preparation, a man is consecrated and sanctified, then may a man come near, and draw near, and so meet with God. But if no preparation

paration, no consecration; if no consecration, no drawing near; if no drawing near, no meeting with God.

To the same purpose is that, *Exod. 12. 48. When a stranger shall sojourn with thee, and will keep the Passover to the LORD, let all his males be circumcised, and then let him come neer and keep it.*

So that first there must be circumcision, before he must come near. An unprepared person is uncircumcised, and such a one may not come near; and how can he meet with God, that may not come near? So when we come to the Sacrament, we come to serve God: it is a special service of his Name. Now no service can be done to God without preparation: *1 Sam. 7. 3. Prepare your hearts unto the Lord, and serve him.* So that if no preparation, no service. Unprepared persons in coming to the Sacrament, do God no service at all. The very Heathens saw that by the light of Nature, that God was not to be served at an adventure, or by the way; but that men should come on purpose to worship him, and come prepared from their houses. If therefore we intend God a service in the receiving of the Sacra-

Οὐκ ἐν  
παρόδῳ  
περὶ κυ-  
νῆν ἀλλὰ  
οἰκοθεν  
παρασκευ-  
ασμένοι.  
Πλν.

Cap. 2. ment, come we prepared. All Gods services require a precedent preparation.

Thirdly, It is a comfortable sign of *uprightness and sincerity of heart*; to *prepare our selves religiously* for the receiving of the Sacrament; and the more forwardness and readiness in preparation, the greater sign of uprightness of heart. When the Sacrifices, and the rest of that service of God, was to be performed, 2 Chron. 29. we find, that vers. 34. the Priests were too few, and the Levites were fain to help until the other Priests had sanctified, had prepared themselves: But what was the reason the Levites were forwarder to sanctifie themselves then the Priests were? The reason is layd down in the end of the Verse, *Because they were more upright in heart*: therefore by proportion it follows, that they that are most forward and most careful to sanctifie and prepare themselves for the Sacrament, are the most sincere and upright in heart. And as in all Ordinances, so especially in the Sacrament, it is good to come with an upright heart. We come thither that it may do us good, and that we may receive good from

God



God invit: with the more sincerity we come, the more may we look for good; *Psal. 125. 4. Do good, O Lord, unto those that be good, and to them that are upright in their hearts.* God will do good in the Sacrament to all such as come to it with an upright heart. And they that come duely prepared, come with upright hearts.

Fourthly, No man can come so worthily as he ought, nor so fit as he ought: When we have prepared our selves the best that we can, yet alas, what a deal of deadness and dullness of spirit, what a deal of hardness of heart will come along with us: But here now is one singular encouragement to seek God in this Order of Preparation: *Though a man may have many wants,* may come much short of that he should have, and be; yet if the Lord see that a man sets himself seriously to prepare himself, and that he takes pains in the duty, that he may seek God sincerely in the use of the Sacrament, he will wink at, bear with, and pass by many failings; and they shall prove *no hinderance at all to his profitable and comfortable receiving.* Consider that passage, *2 Chron. 30.*

Gap. 2.

18, 19, 20, 21. There were divers of them that had eaten the Passover otherwise then it *was written*; that is indeed a fault, for that was not to eat the Passover after the due Order; and their fail was, *That they had not cleansed themselves*: they failed in some legal and ceremonial purification: but yet, though they failed in outward preparation, yet they were careful of the inward and spiritual preparation of their hearts. That being done, though the other were over-slipped, *Hezekiah* prays for them on this manner, *The good Lord pardon every one that prepares his heart to seek God, the Lord God of his Fathers, though he be not cleansed according to the purification of the Sanctuary.* As if he had said, Lord, though these men have not purified themselves with outward purification, yet in as much as they have prepared and purified their hearts, so long as the main and material thing is done, be pleased to pardon this fail; impute not this want unto them, neither let it be any bar to thy blessing, but that fail notwithstanding, let thine Ordinance be powerful and effectual unto them. And see what the  
suc-

success was, Vers. 20. *And the Lord harkened to Hezekiah, and healed the people. And Vers. 21. There followed great gladness of heart in the people, They kept the Feast of unleavened Bread with great gladness.* See then how gracious God is, to pass by all wants and weaknesses, to heal them and hide them, when people are careful of the main, to prepare their hearts to seek God in an Ordinance. There follows gladness and joy of spirit upon it; that was a sign of Gods being well pleased with them. And that is ever the fruit of preparation; a prepared heart shall be a joyful heart. See 2 Chron. 29. 35, 36. *So the service of the House of the Lord was set in Order. And Hezekiah rejoiced, and all the people, that God had prepared the people. Here was Gods service set in Order, and Gods servants set in Order, their hearts prepared and set in Order; and Hezekiah and all the people rejoiced.*

## Chap. 3.

## CHAP. III.

*Of the great Danger of coming to the Sacrament without Preparation.*

Sufficient might these things already mentioned be, to make us careful to come to the Sacrament after the due Order with preparation. But because our careless hearts are not so easily wrought upon, try we yet a little further, what we may be brought unto by shame or fear of danger: for to come to the Sacrament without due preparation, is both a shameful and a dangerous thing.

I. First, it is a *matter of shame*. It were a matter of *foul shame*, for a man to come and sit down at a great mans Table in rags and tatters, in his nastiness and filthiness: and in such a case, how should we take and tuck up such an one, *Art thou not ashamed* to come to such a mans Table in so base a fashion? What an uncivil fellow art thou, in such a garb to come into such a presence? And is it not then a matter of fouler shame, to come rudely, unpreparedly, and unbeseemingly, unto the Lords Table? Consider that, 2 Chron.

Rogo vos  
fratres, di-  
ligenter  
attendite,  
si ad men-  
sam ejus-  
que poten-  
tis hominis  
nemo præ-  
sumit cum  
vestibus  
conscissis  
& inqui-  
natis acce-  
dere, quan-  
to magis,  
&c. Aug.  
De temp.  
Ser. 2. 51.

30. 15. *The Priests and the Levites were ashamed, and sanctified themselves. And why were they ashamed? because they had so long deferred their sanctification and preparation, and therefore at length for very shame did sanctifie themselves. It was a matter of shame then that they had so long put off their sanctification. They have cause of shame that sanctifie not themselves in due time for holy duties. And if it be a matter of shame to defer it, though done at the last; then how much more is it a shame to neglect it altogether; and not to do it at all? If a foul Cloth should be layd on the Communion Table; if the Napkin wherein the Bread is layd were not clean; if the Cup and Vessels in which the Wine is put were not made handsome and decent, men would cry shame of it, and would say that it is an arrant shame that the linnen and Vessels be in such a case; that it is an arrant shame that these things are not provided and prepared to be in more decent and cleanly Order. And a shame it were indeed: there ought to be an outward*

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Quid vero annon vi-  
des vasa  
abluta a-  
deo nitida  
& splendi-  
da? His  
longenun-  
diores os  
portet esse  
animas,  
his sancti-  
ores, &  
splendidi-  
ores. Qua-  
re? Quo-  
niam illa  
propter  
nos fiunt  
talita. Illa  
cum qui  
ineest non  
partici-  
pant, non  
sentiant.  
Nos ante  
participa-  
mus, &  
sentimus.  
Nunc au-  
tem vasa  
quidem  
sordido ut  
nolueris,  
sordida  
autem &  
immunda

accedis anima? πολλὰ ὅσα τὸ πρῶμα ἀνωμαλία.  
Chrysost. in Eph. 1. Hom. 3.

decency



## Cap. 3.

decency in these things. Our Saviour made no choyce of any room at adventure to eat the Passover in, but of a decent, handsom, furnishd Room; *Luke 22. 12 He shall shew you a large upper Room furnished, there make ready.* Now then were it a shame that the vessels and linnen should not in their kind be fitted, and decently prepared: what a foul shame then not to have their Souls and hearts prepared? What is a foul cloth, or a sullied vessel, to a foul and an unprepared Soul? Oh shame, that men will offer to come to Gods Table with fluttish and unprepared spirits! Should not we much more be prepared then the vessels? They contain but the outward Elements for our use; but we come to receive the Body and Blood of *Christ.* Will we have the vessels prepared, and can we for shame come with unprepared hearts?

2. Secondly, It is a matter of great danger to come unprepared to the Table of the Lord: That eating of the Passover of theirs *otherwise then was written, 2 Chron. 30. 18.* it was a dangerous thing; and *Hezekiah* was fain to make special suit for mercy for them.

And

And yet that want of theirs was but an omission of some legal Ceremony. How much more dangerous had it been, if for the inward substance of preparation they had done it otherwise then it was written: To come to the Sacrament without such preparation, is dangerous indeed. The dangers are these.

1. First, that which the Apostle speaks of, 1 Cor. 11. 27. *Whosoever shall eat this bread and drink this cup of the Lord unworthily, shall be guilty of the Body and Blood of the Lord.* The end of the Sacrament, and our coming to it, is to *shew forth the Lords death.* But now if we come unpreparedly to it, we make our selves guilty of the Lords death. We come to the *Sacrament to drink the Lords Blood*; but if we come unpreparedly to it, we come to *shed the Lords Blood*, and so in stead of *drinkers*, prove *shedders* of Christs Blood. An unworthy Receiver is guilty of Christs Blood: How so? because he doth so as if he shed his Blood; he doth so as the shedders of Christs Blood did. For look as

Qua ratio  
ne reus sit  
indigne  
assumens?  
perinde  
nimirum  
ac si ipse  
sanguinem  
Domini  
effundat  
Ven qui  
tum pupu-  
gerunt

Christum, non ut biberint effuderunt, verum ut effunderent; sic indigne bibens, nihilque inde commodi referens, frustra ac temere protudit sanguinem. *Thoph. in 1 Cor. 10. & Chrys. 1 Cor. 11. Hom. 27.*

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they

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they that crucified and pierced Christ, pouted not forth his Blood that they might drink it, but only that they might pour it forth, and shed it: So he that doth unworthily, and unpreparedly drink his Blood, receiving thereby no profit nor benefit, he hath rashly and in vain shed his Blood. Now do but sit down and consider how fearful a thing it is to be guilty of *Christs Blood*. It is a fearful thing to be guilty of any mans blood, yea, to be guilty of a wicked mans blood; how much more then to be guilty of the Blood of the Son of God, of the Blood of God: *Deliver me, O Lord, from blood-guiltiness*, cries *David*, *Psal. 51*. It is a very heavy thing, to have an hand in mans blood. That same is a sad Text, *2 Sam. 3. 28, 29. I and my Kingdom, says David, are guiltless before the Lord for ever, from the blood of Abner, the son of Ner; let it rest on the head of Joab, and on all his Fathers house, and let there not fail from the house of Joab, one that hath an Issue, or that is a Leper, or that leaneth on a Staff, or that falls on the Sword, or that lacks Bread.* What an heavy imprecation was this upon *Joab*, and that for the blood of *Abner*.



*Abner*, who was none of the best neither? And if so heavy a curse upon *Joab*, for being guilty of *Abners* blood; how much more heavy will the curse be upon him that shall be guilty of the Blood of Christ? God will require the blood of a man at the hands of a beast, *Gen. 9. 5. The Ox that killed a man must be stoned to death, and his flesh must not be eaten; Exod. 21. 28. Doth God take care for Oxen* (says Saint Paul) in another case? and doth God do justice, and require justice to be done upon Oxen? doth he require mans blood at a beasts hand? Then how much more will he do justice upon men that are guilty of Christs Blood? and how much more will he require his Sons Blood at the hands of reasonable creatures, that by unprepared receiving the Sacrament make themselves guilty of it? *Judas* his great sin, for which his Soul and his memory is everlastingly accursed, was the betraying of innocent Blood, the betraying of *Christs* Blood; his sin was, that he was guilty of the Blood of the Lord. The horrible sin of the *Jews*, which we profess with so much indignation to ab-

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Cap. 3. hor and detest, it was the shedding of *Christs* blood: and how remarkable and dreadful a curse and vengeance hath layn upon their heads for the space of above fifteen hundred years for that very Blood, according to their own wish, *His Blood upon us, and upon our children*? And doth it not then deeply concern men to take heed how they make themselves guilty of that Blood? Why then in the fear of God take heed of coming to the *Sacrament* unpreparedly. If thou comest unpreparedly, thou comest unworthily; and if thou comest unworthily, instead of being a *drinker*, thou wilt be a shedder of *Christs* Blood. Blood is a crying sin, take heed above all things of having Blood cry against thee; but especially take heed of having *Christs* Blood cry out against thee. *Christs* Blood indeed applied by Faith, *speaks better things then the blood of Abel*: but if we make our selves guilty of it, as we do, if we come unpreparedly and unworthily to the *Sacrament*, it speaks no better things then the blood of *Abel*: it then speaks and cries as *Abels* blood for Justice and Vengeance. Wo be to him for whom *Christs* Blood speaks not;

not; but wo a thousand times more to him against whom Christs Blood cries. All which considered, were enough to make unworthy and unprepared ones to resolve with themselves in the case of receiving the Sacrament, as *St Chrysostom* did in the case of giving it to unworthy ones. *I will rather, says he, give my life, than I will give the Body of Christ to any unworthy one. And I will rather suffer mine own blood to be shed, than I will give that most holy Blood to any, but him that is worthy.* So should this consideration work men to those thoughts. Is it so dangerous to receive the Sacrament unpreparedly? Shall I thereby make my self guilty of Christs Blood? Then surely I will rather lose my blood, than by unprepared and unworthy receiving make my self guilty of such blood.

2. The *second Danger* is, That a man coming unpreparedly to the Sacrament, he not onely receives no good, but a great deal of hurt to his Soul. *Good* he receives *none*. God blasts his Ordinance to such a Soul, so that it shall not yeeld its fruit and its efficacy unto such an one; *Isai. 1. 13. Bring no more vain Oblations.* Were not those

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Quod si ipse pelleret non audeas, mihi dicas. Non permittam ista fieri. Animam prius tradam meam, quam domini cum corpus alicui indigno; sanguinemque meum potius effundi patiar, quam sacratissimum illum sanguinem præterquam digno concedam. *Chrys. in Mar. Hom. 64*

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Oblations of Gods own appointment, and by his own Precept? Why then are they called *vain Oblations*? because they were to them in the use of them but vain. Then a thing may be said to be *vain*, when there is no profit in it. Things are vain things, which are unprofitable things. *1 Sam. 12. 21. Vain things which cannot profit.* That is a vain thing, that yeelds not a man fruit answerable to his pains and endeavors. *Levit. 26. 20. And your strength shall be spent in vain; for your Land shall not yeeld her encrease, neither shall the Trees of the Land yeeld their fruits.* They should use their strength in tilling and planting the Land, and yet all their labour should be vain, because the Land should not yeeld her encrease, nor the Trees their fruits. So here, when a man shall use Ordinances, come to the Sacrament, and they do not, nor can profit him; when a man comes to the Sacrament, and it doth not yeeld its encrease and its fruit, then is the Sacrament vain to such a man; and then the Sacrament yeelds no fruit, when men come unprepared unto it: for want of preparation was the thing that made their

their Oblations vain, as appears, *Isai. 1. 16, 17, 18.* For those whom he forbids coming before, he bids them come upon their preparation. *Come now;* namely, when you prepared your selves, as is required, *vers. 16, 17.* To come to the Sacrament, and not to partake of the benefit and fruit of it, is an heavy thing; and it is the case of every unworthy and unprepared Communicant. The same curse is upon him, that was upon the Prince of *Samaria*; *2 King. 7. 2. Behold, thou shalt see it with thine eyes, but thou shalt not eat thereof.* They see the plenty that God provides, but yet they eat not of that spiritual provision, with which God so richly furnished his Table. They are spiritually in this case under those curses, *Hos. 4. 19. They shall eat, and not be satisfied. Hag. 1. 6. Ye eat, but ye have not enough; ye drink, but ye are not filled.* There is a Law, *Deut. 16. 16.* That three times in a year they must appear before God in the three solemn Feasts; *And they shall not* (says the Text) *appear before the Lord empty.* So must it be with us, when we appear before God in this solemn Feast at the Sacrament, we must



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must not appear empty before the Lord. He that is voyd of that disposition of spirit which God requires; he that comes unprepared, he appears empty. And what will the danger be of appearing empty? Surely as we come, so shall we go; God will send us away empty. As in another sence, God sends away *the rich and the full empty*, Luk. 1. 53. so in this sence, he sends the *empty away empty*. Yea, the Ordinance of the Sacrament (which in Gods institution comes to us as *Paul to the Romans*, Rom. 15. 29. *And I am sure that when I come unto you, I shall come in the fulness of the blessing of the Gospel of Christ*,) shall come *empty-handed* to us, and shall prove an *empty Sacrament* unto us: So that upon our receiving, it shall be no better with us, then with those in that case, Isa. 20. 8. *It shall even be as when an hungry man dreams, and behold he eats, but he awakes, and his Soul is empty: or as when a thirsty man dreams, and behold he drinks, but he awakes, and behold he is faint, and his Soul hath appetite.* So shall it be with every unprepared Communicant, he may eat and drink the outward Elements; one may think

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to eat Christs flesh, and to drink Christs Blood, but he is but in a dream, he is never the fatter nor the fuller for his dream, he came *empty* without *preparation*, and he goes away *empty*, without *profit*; *his Soul is empty*. It was a sad threat against those that refused to come to the Supper when they were invited, *Luk. 14. 24. I say unto you, That none of those that were bidden, shall taste of my Supper*. They should not so much as taste of it. There be many that come to the Supper in the Sacrament, and yet though they come, meet with that Judgment that was threatened against them which refused to come to that Supper. They come and taste not of this Supper; taste not the sweetness, fatness, and goodness of this Ordinance. And all because they come unprepared thereunto; \* Not that Gods Ordinance in it self is forceless, and ineffectual, or that Gods hand is shortened, that he cannot convey a blessing thereby; but therefore the Sacrament

\* Sacramenta quidem, quantum in se est, sine propria virtute esse

non possunt; nec ullo modo se absentat divina majestas mysteriis; sed quamvis ab indignis se sumi vel contingi Sacramenta permittant, non tamen possunt spiritus esse participes quorum infidelitas vel indignitas tantæ sanctitudini contradicit. *Cypr. de Carn. Dem.*

Cap. 3. proves a dry and an empty brest unto them, because they come so unworthily and unpreparedly to it.

But yet this is not all. It is bad enough to receive no spiritual good by receiving the Sacrament; but there is a further danger in it, there is a great deal of spiritual hurt received by it, when received unpreparedly. For that is a sure thing, that when men receive not good by Ordinances, they always withall receive a great deal of hurt, and when they are not the better, they are the worse for them. So much that of the Apostle implies, *1 Cor. 11. 17. That you come together, not for the better, but for the worse.* And he speaketh it of their coming together to the *Sacrament*, as appears, *vers. 20.* So then, when men come to the Sacrament, and are not the better, they are the worse. Men should come together to the Word and to the Sacrament for the better, to be the better for it, to be quickened in their inner man, to have communion with *Christ*, to receive efficacy and vertue from him; but when they do not come together for the better, and be not the better by these holy duties, they are undoubtedly the worse.

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They are the worse for the Sacrament disorderly received without preparation, spiritually the worse, and that in respect of a double spiritual danger.

1. First, In stead of receiving Christ we receive Satan. We come indeed to receive Christ, more quickening and grace from him; but coming unpreparedly, we not onely receive not Christ, but we receive Satan, and hardening from him in sin, and more strength and greediness unto sin. *John* 13.26,27. *And when he had dipped the Sop, he gave it to Judas Iscariot, the son of Simon; and after the Sop Satan entred into him.* Indeed it is said, *Luke* 22.3. That *Satan entred into Judas* before his going to the high Priests, and compacting with them, and before his receiving this Sop: *He entred then*, that is, he began to enter; but now at the receiving of the Sop, he *fully and wholly entred*: His head was in before, but now after the Sop he gat in his whole body. *John* 13.2. *The Devil had put it into his heart, to betray him*; but now, as it is said of *Ananias, Acts* 5. *He had filled his heart.* So that Satan now was more powerful and efficacious in him then before, hur-  
ries

Nunquid  
Satanas  
tamen an-  
te cor ejus  
intrave-  
rat? Om-  
nino fra-  
tres, ante  
buccellam  
cor *Juda*  
intrave-  
rat, sed af-  
fectu, &  
voluntate  
tantum,  
sed post  
buccellam  
intravit  
Satanas  
effectu &  
opere, ta-  
men bona  
fuit buc-  
cella. *Aug.*  
*ad frat. in*  
*Erem. Ser.*  
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ries and headlongs him more violently then before, brings him to a full and settled resolution, to practice that perfidious villany in betraying his Master. Satans entry implies a most stiff and obdurate resolution, without any further delay or deliberation, to go through-stitch with this mischievous purpose, and therefore, vers. 30. *He went out immediately.* But now mark the time of Satans entry, and the time when the Devil brought him to this through-resolution of executing his treason; *After the Sop Satan entred into him.* This Sop was the close of the Sacrament of the Passover, which Sacrament *Judas* had received, and the substance of that Sacrament the same with our Sacrament of the Supper now. Now one would have thought that *Judas*, not despising the Ordinance, but having been present at so holy and religious an exercise, it should have been a means to have weakened Satans power, and to have holpen him with power and strength against Satan. But *Judas* coming unprepared, he is so far from getting strength against Satan, that Satan gets strength against him, and that at the very

Nam in  
Iudam post  
communi-  
cationem  
mensæ di-  
abolus in-  
travit, non  
quia con-  
temperat  
domini-  
cum cor-  
pus, sed  
quia impu-  
dentia Ju-  
de & ma-  
lignitas  
mentis, ut  
adversarius  
in



very time of the Sacrament: 1 Cor. 10. 21. *Ye cannot drink the Cup of the Lord, and the Cup of Devils: ye cannot be partakers of the Lords Table, and of the table of Devils.* But yet wicked men that are unworthy, and unprepared, because they drink the cup of the Devil, therefore when they drink the Cup of the Lord, are so far from receiving the Lord, that they rather receive him whose cup they love. Because such delight in the table of Devils, therefore when they come to the Lords Table, Christ enters not after the Bread, but he enters that entred into *Judas*, he in whose table they do delight. And so an unworthy Receiver makes the Table of the Lord to be to him a table of Devils, and his Cup the cup of Devils, because that after the unworthy and unprepared receiving of the Sacrament, Satan enters. Sacraments unpreparedly received, are so far from making a way for Christ to enter, that they do but prepare and make a way for Satans entrance. Satan enters when the Sacrament is unworthily received; and brings men from the Sacrament with more hardness of heart, with more

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in eo habitaret effect, ut discas quod indigna, & fucata mente mysteriorum secreta celebrantibus a diabolo præparantur insidiæ, & magis ac magis affilantur eis qui non æquo animo Communicare festinant; & hæc dico. non ut vos terream, sed ut cautiore efficiam. Nemo sit *Judas* in mensa. *Chrys. de proditiōe Iudæ, Hom.* 30.

*Cap. 3.* more power and strength in them, to carry them to their old and former sins. Now it is a very fearful thing to have Satan enter into us at the Sacrament; it is fearful to have him enter into us at any time, in any place: but to have him enter at the Sacrament at the Lords Table, this is far more fearful. To rise up from the Lords Table with greater greediness, and more eagerness after our lusts; to rise from the Lords Table with more strength and mind then before to do the Devil service, is wondrous fearful. And doth thine heart tremble at the thought of such going from the Sacrament? Then let thine heart tremble no less at the thoughts of such coming to the Sacrament, of coming unpreparedly unto it. Loth thou wouldst be to have Satan enter but into thine house; be as loth to have him enter into thine heart, especially in the use of the Sacrament: and as thou wouldst be careful to prevent so great a danger, so dismal a case; so look to it to come in due order, duly prepared for the Sacrament.

2. In stead of receiving that which might

might further our salvation, *we shall receive judgment and damnation.* We come to the Sacrament to further our salvation; but coming unpreparedly, further our damnation. *I Cor. 11. 29.*

*He that eats and drinks unworthily, eats and drinks his own damnation.* The Paschal Lamb might not be eaten raw,

*Exod. 12. 9. Eat not of it raw;* to teach, that the Sacrament must not be eaten unpreparedly.

He that receives *unpreparedly*, eats the Sacrament *raw*, because he comes *rawly*, and eats it *rawly* and unpreparedly.

Now to have eaten the Paschal Lamb *raw*, had been both unwholesom and dangerous.

He that eats *raw flesh*, never digests it kindly.

The eating of flesh that hath not been so well prepared as it should, that hath been somewhat too *raw*, hath cost many a man his life.

As dangerous as eating of *raw flesh* is to the body, so dangerous to the soul is the eating of the Sacrament *rawly* and unpreparedly.

It appears by *2 Sam. 6. 6.* that *Uzzah* put forth his hand to the Ark of God upon a good intention, to save the Ark from a fall, when the Oxen stumbled, or shook it: But his good intention not-

with-

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Nam & Sacramentum sicut accipit ad vitam dignus, sic ad iudicium, & mortem propriam indignus.

Sacramentum in fine re Sacramenti, mors est sumentis. Res vero Sacramenti præter Sacramentum vita æterna est accipienti. Bern. in cæn. Dom. Serm. 2.

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withstanding, there was an error, or a rashness in it. And for that error and rashness, the anger of God was kindled against *Uzzah*, and for that error and rashness God smote him there, and there he dyed by the Ark. What is the Ark of God to the Body and Blood of the Son of God? And if God punish him so severely for his error, that he rashly layd hold on the Ark, which yet he did out of a sudden fear of the Arks coming to some hurt and miscarriage, and without deliberation, there being no place for deliberation in so sudden a chop; if yet God was so severe against him, how much more are they in danger to be smitten for their error, that will rashly put forth their hand to lay hold on the Body and Blood of Christ: Especially not doing it rashly upon any sudden occasion that puts them upon it, but having time and liberty for deliberation; yea, and doing it against so many fair warnings as they continually have. Every one that meddles with the Sacrament unpreparedly, meddles with it rashly, and he that meddles rashly, is in danger of Gods stroke, of a worse stroke then *Uzzah* was, of a stroke upon the

the Soul; *for he that eats and drinks unworthily, eats and drinks his own damnation.* So strangely doth our unpreparedness pervert Gods Ordinance, and of an Ordinance of life makes it an Ordinance unto death. That as they spake in that case, *1 King. 4. 40. O thou man of God, death is in the pot:* So it may be said unto an unprepared Communicant, *O thou unworthy Receiver, Death is in the Cup.* If thou drink unpreparedly, thou drinkest thine own death. And as God speaks of *Jerusalem* to the enemies of it, *Zech. 12. 2. Behold, I will make Jerusalem a cup of poyson, or a cup of trembling unto all the people round about:* So may it be said of the Cup in the Sacrament to an unprepared Receiver; Behold, I will make the Cup in the Sacrament a *cup of poyson*, or a *cup of trembling* to all unprepared Communicants.

The Emperor *Henry* the seventh was poysoned in the Bread by a *Monk*, and Pope *Victor* the second was poysoned by his Sub-deacon in his Chalice, and one of our Bishops of *York* was poysoned at the Sacrament, by poyson

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Idioq; alii sunt hæc munera odor vitæ in vitam, alii odor mortis in mortem; quia omnino iustum est, ut tanto priveretur beneficio gratiæ contemptores, nec in indignis tantæ gratiæ puritas sibi faciat mansionem.

Cyp. de eccl. dom. Interiit nefarie ne-catua veneno per infectum panem sacrum. Bene conventi, a Bernharedino Monacho e familia fra-

nun prædicatorum qui ad hoc Florentinis erat conductus. *Carion. Chronis. lib. 5.*

put



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Medicus  
enim non  
daret ve-  
nenum, sa-  
lutem me-  
dicus de-  
dit, sed in-  
digne ac-  
cipiendo,  
ad perni-  
ciem acce-  
pit. Aug.

put in the Wine. Now if poyson were mingled with the Sacramental Bread, or if poyson were put into the Cup, would not men tremble to eat that Bread? would not that Cup be a Cup of trembling? would not the very fear and suspicion of poyson make men tremble to drink of it? Assuredly if thou be an unprepared Receiver, there is *poyson* in thy Bread, in thy Cup, and it will poyson thy soul to death: And therefore it should make men as much tremble to come unprepared, as they would tremble to go away with their souls poysoned.

If a *Son* shall ask bread of any of you that is a Father, *will he give him a stone?* says our Saviour, *Luke II. II.* We profess when we come to the Sacrament, that we come to seek *bread*, and *food* for our souls; and Bread, the true living Bread that came down from Heaven, is there to be had: but when we come unprepared, it so falls out with us, that instead of *bread* we have a *stone* given us, a stone that will choak us. The Devil would have had our Saviour to have *turned stones into bread*; but contrarily men coming unprepa-  
redly,

redly, turn the bread in the Sacrament into a stone; so that not only no more nourishment by it then by a stone, but so much danger by it, as by feeding on a stone, which is no less then death. I will, says David, *Psal. 116. 13. take the cup of salvation.* How many in taking the Cup in the Sacrament take the cup of damnation? Either take it a cup of salvation, or take it not at all.

3. The third danger is bodily danger. Unprepared receiving brings bodily Judgments upon men, as sickness, weakness, yea and death it self. *1 Cor. 11. 30. For this cause many are weak and sickly amongst you, and many sleep.* For what cause? For receiving the Sacrament unworthily, and coming unpreparedly to it; yea, and some think that it might be the Pestilence that was amongst them for that sin, at least some mortality was at that time amongst them. As for the neglect of his Worship and Ordinances, God falls upon men with the Pestilence, *Exod. 5. 3.* So no less is he provoked for the undue Order of using his Ordinances, to fall upon them, either with Pestilence, or other sicknesses. There be many, when

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they

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they be sick, will confesse themselves to be sinners, and that it is for their sins that God brings sickness upon them. Custom and fashion teaches men, at the least, to say so much. But if a man should ask them wherein they be sinners, or for what sin Gods hand is up-  
 them; that they know not: *I have dreamed a dream*, says Nebucadnezzar, Dan. 2. 3. but he knew not what his dream was. So, *I have sinned*, says many one in his sickness, but yet can scarce tell wherein, if he were put to it. I will tell you therefore wherein you are sinners, and for what one sin amongst many others God lays sicknesses, and that unto death, upon you: *For this cause*, for your unprepared and unworthy receiving the Sacrament: *For this cause* God takes away your health, visits you with sore, sharp, long, mortal sicknesses. *If we would judge our selves, we should not be judged*, 1 Cor. 11. 31. Because men do not by *judging* themselves prepare themselves before they come, therefore God doth *judge* them by punishing them with sickness and untimely death after they come. It may be there be some that greatly regard not the  
 danger

danger of their souls, that yet love their healths and lives well enough. If spiritual dangers will not, yet let temporal dangers make men look about them. When God cast *Adam* out of Paradise, he set an Angel with a flaming sword to keep him from offering to make a re-entry: If *Adam* would have adventured, he had certainly gone upon his own death. And so hath God set all his threatenings against unworthy Receivers, as so many *Angels with flaming swords*, to keep off all unprepared persons from the Sacrament. And because all this notwithstanding, they will adventure to come in their unpreparedness, therefore they smart for it; God kills them with death for it. Gods Judgments have been very remarkable upon such as have prophaned, despised, and abused, either the Table, or Vessels belonging to the Sacrament, or the Elements themselves.

For the prophaning of the Table, memorable is that divine Vengeance which was upon *Julian*, Uncle to *Julian* the Apostate. He coming into a Church at *Antiochia*, prophaned the Lords Table by pissing upon it in con-

centuria.

Magdeb.

cent. 4. c. 35.

Th. os. 1. c. 3.

c. 11, 12.

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tempt, and smote *Enzoias* the Bishop, who chode him, and sought to hinder him from such horrible villany. But not long after, divine Justice found him out; for he dyed miserably, being taken with a disease that rotted his bowels, so that his excrements came from him, not by the accustomed passages of Nature, but came through his wicked mouth, which had said to *Enzoias*, endeavoring to hinder him from that vile act, *that the divine Providence took no care at all of Christian affairs.*

Centuriat.  
Magdcb.  
ib d. &  
Theod.

For despising the *Communion* Vessels, or scorning at it, that such precious Vessels should be used at the Sacrament, that Justice of God is remarkable upon *Felix*, Treasurer to *Fulian* the Apostate, and himself also an Apostate; for he beholding in the same Church those Vessels which *Constantine* and *Constance* had given for that use, Behold, saith he in scorn, *what Vessels the Son of Mary is ministred unto withall.* But suddenly the stroke of God was upon him, and he perisht miserably, bleeding day and night at the mouth.

En quali-  
bus vasis  
ministra-  
tur Mariæ  
filio.

For abuse of the Elements: The *Donatists*, that cast the holy Sacrament to the Dogs,



Dogs, were themselves after devoured of Dogs. The Reverend and Learned Bishop that now is of *Durham*, reports a story upon his own knowledg, of one *Sir Booth*, a Batchelor of Arts in *Saint Johns Colledg* in *Cambridg*, who being Popishly affected at the time of the *Communion*, took the consecrated Bread, and forbearing to eat it, conveyed, and kept it closely for a time, and afterwards threw it over the Colledg wall: but a short time after, not enduring the torment of his guilty Conscience, he threw himself headlong over the Battlements of the Chappel, and some few hours after ended his life.

Now howsoever all these were sinners in another kind then unprepared Receivers be; yet thus far these examples may be of use to our present purpose, to let us see, that God is a jealous God in the case of his Sacrament abused and despised, that he will be a swift Witness, and a severe Judg against such. And though unpreparedness and unworthy receiving be not a sin so foul as those gross prophanations, yet there in there is a prophanation of Gods

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In his learned Book of the Institution of the Sacrament, li. 5 ca. 3. sect. 5

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Name and Ordinance; and therefore very dangerous, because God will not bear nor brook prophanations of his Ordinance.

4. In the fourth and last place, consider this one thing: It is a very dangerous thing not to come to the Sacrament, to neglect Gods Ordinance in an infrequent use thereof, or utter disrespect of it. *Gen. 17. 14.* He that neglected circumcision was to be cut off. And we see that God would have killed *Moses* for neglecting his child's circumcision, *Exo. 4. 24.* And see that place, *Numb. 9. 13.* But the man that is clean, and is not in a journey, and forbears to keep the Passover, even the same Soul shall be cut off from his people, because he brought not the offering of the Lord in his appointed season, that man shall bear his sin. And we know the severity of their punishment that neglected to come to that Supper of the King, *Mat. 22. 5. 7.* They made light of it, and went their ways, &c. But when the King heard thereof, he was wroth, and he sent forth his Armies, and destroyed those murderers, and burnt up their City. Not to use the Sacrament, and to be without it, is all one. And to be

be without the Sacrament, and without Christ, and without God in the world, are joyned together, *Ephes. 2. 11, 12.* Whilst they were called *uncircumcision*, at that time they were without Christ, and without God in the world. And the necessity of the use of the Sacraments appears by this, That before the Israelites must enter into *Canaan*, they must be circumcised, and eat the Passover, *Josh. 5. 7, 10.* to teach, that all that will enter into the heavenly *Canaan*, must of necessity, in obedience to Gods Commandment, be partakers of his Sacraments. It is therefore very dangerous to be without the Sacrament, not to come to it when God invites to it: And yet as dangerous as it is, not to come to the Sacrament, yet it is no less dangerous to us to come, if we come *unpreparedly*. *Unprepared coming* is as dangerous as *not coming*. It is with this Supper in the Sacrament, as it was with that Supper of the Kings, *Mat. 22.* They that neglected to come, and absented themselves, they smarted. But, *vers. 13.* there was one that came to the Supper, and yet he seems to be more severely punished then those that came not. What,

Etenim sic  
vivendum  
est, ut pane  
illum tem-  
per accipe-  
re valeamus,  
quia  
vix ei qui  
se alienum  
fecerit ab-  
eo; Et  
multum  
vix illi qui  
spureus &  
immundus  
accefferit.  
Utrobique  
grande pe-  
riculum.  
Idea mag-  
na necessi-  
tas instar  
ne indigni  
inveniamur.  
*Bern.*  
*de ordi-*  
*vite.*

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Non dixit,  
Cur accu-  
buiſti? ſed  
ante accu-  
bitum &  
ingreſſum  
eum dixit  
eſſe indig-  
num. Non  
enim dixit  
Cur accu-  
buiſti? ſed  
cur intra-  
ſti? *chryſ.*  
*ad Eph.*  
*Rom. 3.*

ſhall men be puniſht for not coming, and be puniſht for coming too? Yes ſurely, if they come not as they ſhould; coming will not ſerve the turn. Mark that queſtion, verſ. 12. *Friend, how cameſt thou in hither?* He doth not ſay, *Friend, how ſateſt thou down?* but, *how cameſt thou in?* Thereby implying, that his ſin was not, that ſome indiſpoſition had overtaken him in fitting down, but that he did not look to himſelf, and prepare himſelf before he came in. So it is in the Supper of the Lord: A man may tranſgreſs as well in an *unprepared preſence*, as in a *prophane abſence*; and he may incur a danger by coming, as well as by not coming. There is not a man comes to the Sacrament, but God hath an eye upon him, to take notice how he comes in, and if he come not in prepared, he is like to hear of it to his ſorrow. We come to the Sacrament to enquire of God, to ſeek his face, and to receive a gracious answer from him: But if we come *unprepared*, in ſtead of an answer, we ſhall meet with a queſtion; *Friend, how cameſt thou in hither?* Such a queſtion as will trouble us to answer; Such,

a question as will gag us, that we shall not have a word to say for our selves. A great many cannot endure their Ministers should question it with them, to prepare them the better for that holy duty; but let such know that God himself will question them, and put them such a question as will smite them dumb and speechless: such a question, to which, because they can make no answer, they must answer it in another kinde, *Take him; binde him hand and foot, and cast him into utter darknes; there shall be weeping and gnashing of teeth.*

## CHAP. IV.

*Of the necessity of Knowledge in  
a Communicant.*

**T**HUS we have seen how needful preparation is to the receiving of the *Sacrament* after the due Order. It follows now to consider *what this Preparation is*, or wherein it stands. The preparation required before the *Sacrament* is twofold; *Habitual* and *Actual*. *Habitual Preparation* stands in the having of all such dispositions and graces, as qualifie a man for the work of receiving: *Actual Preparation* stands in the  
exciting



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exciting and awakening of those graces and dispositions, and renewing of them when a man is to receive. Both these must be done by him that will receive in due order. It is here, as in preaching. A man that will preach the Word, must first be habitually prepared for the work, by having such gifts, graces, abilities, and ministerial qualifications of learning and knowledg in the Scriptures, as are required to accomplish and furnish a man for that work. He must be a man well read, well studied. Now though a man be a furnisht man, and have competent abilities, yet he will not on a sudden, without any study, step up into the Pulpit, take a Text at adventure, and fall a preaching; but besides his habitual preparation in the course of his studies, he will study afresh upon a particular Text, and for a particular Sermon, and bestow special pains for that particular work; and that is *Actual preparation*. Mat. 13. 52. *Every Scribe which is instructed unto the Kingdom of Heaven --- bringeth out of his treasure things new and old.* He is instructed unto the Kingdom of Heaven, he hath a treasure of things new and old. There

is his *habitual preparation* for preaching: He brings them out, namely, by study and meditation, he gathers together things apt and fit for the present work; there is his *actual preparation*. And there is first an *habitual preparation* before an *actual*. He first studies Arts, Tongues, Divinity, and then after studies his Sermons: his first study is *habitual*, his second is *actual preparation*. Though a man should study a Sermon, and have an *actual preparation*, yet if he had not studied Divinity, and other things needful, but wanted *habitual preparation*, it would prove poor, lank, empty stuff: And though a man had studied Divinity, and had *habitual preparation*, yet if without study and premeditation, without *actual preparation* he should offer to do the work, he might be guilty of tempting God, might make but wilde and confused work of it, and might come off with a check. Neither of these, thus preaching, should preach after the due Order; and both these might be as those Prophets, Zech. 13. 4. *It shall come to pass in that day, that the Prophets shall be ashamed every one of his Vision, when he*  
harb

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*hath prophesied.* The first might well be ashamed, because he wanted *habitual*; the second, because he wanted *actual Preparation*. He is not fit to preach, that wants *habitual preparation*: he may say (if called to preach) as *Zech. 13. 5.* *I am no Prophet, I am an Husbandman; for man taught me to keep Cattel from my youth. I am not habitually prepared;* I have not been trained up in the Schools, and amongst the Sons of the Prophets, but I am a Tradesman, I have been brought up in the Shop, in a Trade from my youth: and though he be fit to preach that hath *habitual preparation*, yet if he want *actual preparation*, he is not ready to preach, nor provided for it at such a time. And therefore mark how the Rulers of the Synagogue spake to *S<sup>t</sup> Paul* and his Companions, *Acts 13. 15.* *Ye men and brethren, if ye have any words of Exhortation for the people, say on:* as if he had said, If ye be provided for a Sermon, if you have any *Meditations* ready, bestow them upon the People. He did not desire they should adventure into the Pulpit with their extempory effusions, to pour out what ever come next hand,

2 Tim. 2. 15. Study to shew thy self approved unto God, a workman that needs not to be ashamed. Timothy was a studied man, a man of rare and singular gifts and endowments; and yet for all that, if he would be an approved workman, St Paul would have him study to do it: he would not have him rest on his *habitual Preparations*, but would have him *actually* fit himself for his work, when he was to work. Now thus is the case in the *Sacrament*, there must be an habitual and an actual preparation to it. A man that will receive the *Sacrament*, must first be furnished with such graces and dispositions, as a Communicant ought to have: and though he have such graces as are requisite to habitual preparation, yet may he not therefore all on a sudden rush to the Lords Table, and without any more ado receive the *Sacrament*: but first there must be an actual preparing and fitting of himself for the work. Both must be had, or else no due order in the work, or else no fruit from the duty. There be, that in their fashion do actually prepare themselves, that yet are voyd of those graces that are required  
to

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Ad nutritionem spiritua-  
lem requiritur non tantum habitus & dispositio fidei, sed actus etiam ejus exercitus, & exercitatus, ita ut non omnes fideles semper digni sint convivere in hac coena, nisi fidem quam habent, excitent, & exerceant pro ratione hujus instituti.  
Ames. Cat.  
p. 152.

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to habitual preparation. And there be that are habitually prepared, and yet fail in an actual fitting of themselves. To both these the Sacrament proves as *Jobs Brooks to the Travellers, Job 6. 19, 20. The Troops of Tema looked, and the Companies of Sheba waited for them, as hoping, by the waters of those brooks, to have been refreshed; but they were confounded, because they had hoped; they came thither, and were ashamed, because they came with an hope to have found water in those brooks; but they being dried up with the heat of Summer, their hope was disappointed, and so they went away ashamed of their lost labour.* So both those sorts of people come to the Sacrament, there they look and wait for some spiritual refreshment by it; but they may go away ashamed, because they hoped, and their hope is frustrate; they meet with no such thing as they hoped for. And the reason of their disappointment, is that which is spoken in another case, *Mat. 22. 8. The Wedding is ready, but they which were bidden were not worthy.* The Wedding was ready, but the guests were not ready. So the Sacrament is ready, and God ready in



in the Sacrament to do his part; but these kind of Communicants are not ready, either not ready by an *habitual*, or not ready by an *actual* preparation; and because not ready, not worthy; and because not worthy, therefore their hopes disappointed. Now though both these be required, yet *habitual* preparation must be in the first place; for no man can indeed *actually* fit himself, till he be *habitually* prepared; and in vain is all *actual* preparation, where *habitual* goes not before it.

This *habitual* preparation therefore stands in having the soul furnished with all such graces and dispositions as may make a man worthy, that is, fit for the Sacrament. And those graces and

dispositions are these;   
 1. Knowledge,   
 2. Faith,   
 3. Repentance,   
 4. Charity,   
 5. Obedience.

All these must a Communicant be qualified with, that in the Sacrament seeks God in due Order, and the want of any of these, makes him guilty of not seeking God after the due Order.

1. The first thing then that is required

is

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is Knowledge. The Apostle makes this a great fault in receiving the *Sacrament*, so to receive it, *as not to discern the Lords Body*. 1 Cor. 11. 29. *Not discerning the Lords Body*. Therefore that should be a mans care, So to come, as to discern the Lords Body. This *Discerning* stands in knowledge, understanding and judgment, of the nature, use, and necessity of the *Sacrament*, the which, because they cannot be known without the knowledge of the fundamental Principles of Religion, therefore under this discerning the Lords Body, is included and comprehended a convenient and competent measure of knowledge of all the grounds of Religion: and that such knowledge is necessary for every one that desires to come after the due Order will appear by these following Reasons.

1. First, God prizes Knowledge more then the outward acts and performances of his Service. Yea, so highly prizes Knowledge above outward performances, that if it should needs be that one must be wanting, the Knowledge of God (without publike performances) is more acceptable then publike performances,

ances; *Hos. 6. 6. I desired the knowledg of God more then burnt Offerings.* Possibly the case might be so, that a man could not offer Sacrifice, as it was with *David* in his exile, yet having the knowledg of God he might be saved. But if a man did Sacrifice, and offer burnt Offerings, yet if he had not the knowledg of God, he could not be saved. There may be cases in which a man cannot come to receive the Sacrament; but yet a man having the knowledg of God, he may be saved; *John 17. 2. This is life eternal, to know Thee, &c.* But let a man receive the Sacrament ever so often, yet if he be voyd of the knowledg of God, he cannot be saved; *For God will have men to be saved, and come, he says not to the Sacrament, but to the knowledg of the Truth, 1 Tim. 2. 4.* So that as in that case, so in this I desired knowledg of God more then receiving of the Sacrament. Men commonly desire the receiving of the Sacrament, more then the knowledg of God. But our desires should be suitable to Gods desires. As he desires, so should we desire; and he desires the knowledg of God more then burnt

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offerings, and so by proportion, more then Sacraments.

2. Secondly, A man should so prepare himself for the Sacrament, as he would prepare himself for his death: look how he would be loth to go to his grave, so should he be loth to go to the Lords Table. A man that would dye comfortably, would dye with the knowledg of God; and a man that would receive comfortably, would receive with knowledg. It is a dreadful thing to dye without knowledg. If a man dye without knowledg, I know but one way with him: It is threatened as an heavy Judgment, *Job 36. 12. They shall dye without knowledg.* And that is an heavy saying, *John 8. 21. Ye shall dye in your sins*; that is, ye shall dye in a damned condition. Now to dye without knowledg, is all one as to dye in our sins: for questionless, he that dyes in ignorance, dyes in his sins; and so dying without knowledg, dyes in a state of damnation. And if so fearful to dye without knowledg, how fearful to come to the Sacrament without knowledg? For what makes a man unfit to dye, makes him unfit to receive;

ceive; and what condition is dangerous to dye in, that condition is dangerous to receive in. A man is not fit to receive, that is not in a state of Salvation, as no man is fit to dye that is not in such a state: We are not in a state of Salvation, but so far forth as we have the knowledg of the Truth: *1 Tim. 2. 4. Who would have all men to be saved, and to come to the knowledg of the Truth:* Therefore no salvation, but where there is *the knowledg of the Truth*. Now knowledg then, and not yet in the state of Salvation; and what have we to do with the Sacrament that are not in the state of Salvation? That man that is fit for the Sacrament, and duly prepared for it, is fit and prepared for Heaven; and that man that is unfit for Heaven, is unfit for the Sacrament; and that man is unfit for Heaven, that is without the knowledg of God.

3. Thirdly, Consider what is *the end of our coming to the Sacrament*. The end of our coming, is to have communion with God in his Ordinance: And therefore there is a necessity of coming with knowledg. He only comes comfortably and profitably to the Sacrament, who therein hath com-



Cap. 4. munion with God ; and one special way to have communion with him, is to have the knowledg of him : *Ier. 24. 7. I will give them an heart to know me, that I am the Lord, and they shall be my people, and I will be their God.* When we are his people, and he our God, then we have communion with him ; and this cannot be, that he should be our God, and we his people, *till we know him.* We have nothing to do with the Sacrament, nor with fellowship with God therein, till we be ~~his~~ people ; and his people we cannot be, till we have an *heart to know him.* A man will not have communion with any with whom he hath not acquaintance, with such as are strangers to him ; we do decline familiarity with strangers : Where the knowledg of God is not, there men are strangers to God ; *Ephes. 4. 18. Being alienated, estranged, through the ignorance that is in them.* And so, no knowledg of God, no fellowship with God ; no knowledg, no communion. And to what end is it to come to the Communion, without communion with God ? A Communion without communion with God, is but a comfortless Communion.

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munion. As therefore we desire to have communion with God when we come to the Communion, so come with knowledg. Knowledg it is true that a man may have, and yet have no communion with God; but communion with God can no man have, unless he have knowledg. A man is not fit to *partake of the Sacrament*, till he be fit to partake of the Covenant; and that which is required to make a man fit for the *participation of the Covenant*, is no less required to make a man fit for the *participation of the Sacrament*. Now knowledg is necessarily required for the *participation of the Covenant*; Heb. 8. 10, 11. *For this is the Covenant I will make --- for all shall know me, from the least to the greatest.* That which is required to make us partakers of the Covenant, is required to make us fit for communion with God; and that which is required to make us partakers of the Covenant, must needs be as much required to make us partakers of the Seal of the Covenant. Such a necessity of knowledg there is in him that receives the Sacrament.

• 4. Fourthly, Consider how utterly  
G 3 unfit

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unfit a man is, whilest he is in ignorance. That appears in these particulars.

I. First, No man is fit to be a partaker of the *Seal* of the Covenant, who is not in the Covenant of Grace, neither can say that he is so. Ignorant persons cannot say, that they are in the Covenant of Grace; for such as are in the Covenant of Grace, have received an *anointing*, which teaches them of all things, *1 John 2. 27*. And they that be effectually called, are taught of God, *Joh. 16. 45*. And they that are in Covenant with God, they all know him, from the least of them to the greatest of them, *Ier. 31. 33, 34*. Therefore they that know not God, that are not taught of God, they that are not anointed, are not in Covenant with God. Such are all ignorant persons; they be persons unanointed, they be persons untaught of God, they know not God, therefore they are not in Covenant with God; and being not in Covenant, have nothing to do with the Sacrament; for in the use of the Sacrament, there is a sealing of the Covenant unto us. Now a man can have no right to have the Covenant sealed unto him,

him, till he be in the Covenant; and ignorant persons are not in the Covenant with God: so that the ignorant mans receiuing, is but the having of a seal to a blank. And what is a man the better for that? What is a man the better for having the Kings broad Seal to a Parchment that hath nothing written in it? He hath nothing but a piece of Parchment and Wax, he hath neither Land nor Living sealed and conveyed to him thereby. Just so it is in this case.

2. Secondly, None have any benefit by the Sacrament, but such as are real and actual Members of Christs Body. The Sacrament is spiritual food, and all the Members of Christs Body receive nourishment and growth by the use of this food; but yet they must be Members of the Body, or else no nourishment, growth, or life. Ignorant persons are not actual Members of Christs Body: They are captives of Satan, fast in the Devils clutches and possession. *2 Tim. 2. 25, 26.* They that know not the Truth, are in the *snare of the Devil*, and are taken captive by him at his will. Ignorance is the very power of the Devil; *Acts 26. 18.* To turn them from darkness

Cap. 4. nels to light, from the power of Satan, unto God. That which is called *darkness* in the first, is called the *power of Satan* in the latter clause; so that the Devil having and holding a man in ignorance, hath, and holds him in his power. And are such the Members of Christs Body, that are wholly in the power and possession of the Devil? Have they any thing to do to participate of Christs Body in the Sacrament, that are no Members of his Mystical Body? Are such as are Satans slaves, vassals, and captives, fit to come to the Lords Table, and have fellowship with the God of Heaven?

3. Thirdly, An ignorant person is utterly unfit for the *Lords Table*. God forbade to offer the *blind*; the *blind* was an *abomination* to him. And what difference between a *blind offering*, and the *offering of the blind*. A *blind offerer*, that hath the eyes of his mind out, is worse, and more abominable, then a *blind offering*. The Law denied a Leper the benefit of civil Society, therefore much more of holy Communion in publique Services and Sacrifices. Now an ignorant person is a kind of Leper, he hath  
one



one perillous Symptome of Leprosie, namely, that same, *Levit. 13. 44. The Priest shall pronounce him utterly unclean, his plague is in his head.* Therefore when a man hath a plague in his head, he is utterly unclean, and therefore to be shut out of the Camp, *vers. 46.* much more therefore from holy Society. An unclean man is not fit to come to the Lords Table; and every ignorant person, having a plague in his head, is unclean, and therefore unfit for the Lords Table. There be two things that shew an ignorant person unfit for the Sacrament.

1. We judg *fools* and *children* unfit for the Sacrament, and that upon that ground, *1 Cor. 11. 28. Let a man examine himself;* Because they cannot examine themselves: for by the Apostles Rules, whosoever cannot examine and try himself, ought not to come to the Sacrament. Now therefore an ignorant person ought not to come, because it is impossible that an ignorant person should examine himself. Yea, if fools and children ought not to come, then neither may ignorant persons, for they are *children* and *fools* both. They be  
*Children*

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*Children; Heb. 5. 13. For every one that useth Milk, is unskilful in the Word of Righteousness, for he is a Babe. 1 Cor. 14. 20. Be not children in understanding, but in understanding be men. And fools they be also; Jer. 4. 22. For my people is foolish. And why so? They have not known me, they are sottish children, they have no understanding. Prov. 14. 7. Go from the presence of a foolish man. But how shall I know him to be a foolish man? When thou perceivest not in him the lips of knowledge. Are babes, children, fools and sots fit for the Sacrament?*

2. We all confess, that he is not fit to come to the Sacrament, that comes with an *ill mind*: Prov. 21. 27. *The sacrifice of the wicked is an abomination; how much more, when he bringeth it with a wicked mind?* At the best it is loathsome; but when brought with a *wicked mind*, it is worse by far. Ignorant persons use to plead for themselves, that they have not the knowledge and understanding which others have, and cannot answer as others do; yet they hope they have as *good meanings*, and come with as *good minds* as the best. Thus, silly creatures, delude they themselves,

selves, and their own Souls. Alas,  
 what, talk you of your *good meanings*,  
 and your *good mindes*? Are not your  
*minds ignorant*? Have ye not *ignorant*  
*minds*? Why then be it known unto  
 you, that your *minds are naught*, stark  
*naught*. Will ye beleeve God? Hear  
 what he says, *Prov. 19. 2. Without know-*  
*ledg the mind is not good.* That mans  
*mind then is not good, that wants know-*  
*ledg.* And so he comes with an *evil*  
*mind* to the *Sacrament*, that comes with  
 an *ignorant* mind thereunto. Though I  
 be ignorant, says one, yet I thank God  
 I have a *good* mind. How fillily is this  
 spoken? As if one should say, Though  
 I have a *blind* eye, yet I have as good an  
 eye as he that can see farthest. Where-  
 in lies the *goodness* of the eye, but in  
 the sight; and the *goodness* of the mind,  
 but in the knowledg of God? He can-  
 not have a *good* mind, that wants *good-*  
*ness*. An ignorant person wants *good-*  
*ness*. See *Rom. 15. 14. Ye are full of*  
*goodness*: How came they so to be?  
*filled with all knowledg.* They must be  
 first full of knowledg, that will be full  
 of goodness: Full of knowledg, full  
 of goodness; voyd of knowledg, voyd  
 of

Cap. 4. of goodness. And what then dost thou talk of thy good mind, that hast as little goodness as thou hast knowledg in thee?

Therefore let all ignorant people be advised to take heed what they do. It is woful to consider the gross ignorance of many Communicants, it would pity a mans heart, and make his spirit bleed, to see how many come to the Sacrament, and yet are utterly to seek in the very grounds of Religion. They hear of Christ, and they see a Sacrament; but what or who Christ is, what is the end and use of a Sacrament, they know no more then such as have scarce heard of Christs Name. In the fear of God look to your Souls, and get some competent measure of the knowledg of God and Christ, before you offer to meddle with so holy an Ordinance. Especially let such look to themselves as may be taught and instructed, and yet in a wilfulness, and rebellion of spirit, will not be taught nor instructed, that they may be fitted for the Sacrament, but will continue in their ignorance, and wilfully come to the Sacrament therein. As the Lord speaks to such persons

persons concerning the taking of the Covenant in their mouth ; so it may be said of taking the Seal of the Covenant into their mouths, *Psal. 50. 16, 17. What hast thou to do, that thou shouldst take my Covenant in thy mouth, seeing thou hatest instruction?* So in this case, What hast thou to do, that thou shouldst take the Seal of my Covenant into thy mouth, seeing thou hatest instruction, and refusest and scornest to be taught, and be holpen out of thine ignorance? The worst I wish to such rebellious spirits, is, That the time may never come, in which, with weeping and howling, and wringing of hands, they do not curse the time wherein they scorned to be taught and instructed, before they came to the Sacrament.

## C H A P. V.

*Of the necessity of Faith in him that will be a worthy Receiver.*

**T**He second thing requisite in *Habitual Preparation*, is the grace of *Faith*. He that will come and receive after the due Order, must come with *Faith*. It is in the case of the Sacrament, as it was in the case of the Sacrifices.

The



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The *Jews* were very careful and precise, to perform the outward Rites of Gods worship, to bring their Oblations, Sacrifices, and the like; and yet God was offended at them, and solemnly contests with them: *Isa. I. II, 15. To what purpose is the multitude of your Sacrifices? Who hath required this at your hand, to tread in my Courts? Bring no more Oblations. I cannot away with your new Moons, Sabbaths, and the calling of Assemblies, &c.* Now these may seem strange speeches. *To what purpose is the multitude of your Sacrifices? Why, did not God himself command them, and enjoyn them? And doth God use to enjoyn things to no purpose? Who hath required this at your hand? &c.* Who but God himself? Did not he require it, and charge them to do it? Is God weary of his own Worship? Doth he hate his own Ordinances, and are his own services burthens to himself? It cannot be denyed but all these services were of his own appointment; he himself required them of them; he commanded Sacrifices, Incense, Oblations, but he withall commanded them to be performed after the

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the due Order. He never required these things to be done in that Order and manner they did them. It was to *no purpose* to offer multitudes of Sacrifices in *that Order* they offered them; he hated their services done in *that Order* they did them. Why, after what Order did they perform them? *Not after the due Order*; for they did these things *without Faith*, and came to God in their unbelief; and therefore it is that God thus contests with them. But now consider, Verse 16, 18. *Wash you, make you clean, come now*; and then we see that he that before forbade them, now commands them to come; but yet withall how he commands their coming; *come now*, that is, *now* that ye have washed your selves by faith in *Christs Blood*, *now come*, come after this Order, and welcom. So that all that came to these Sacrifices and Services without faith, washing themselves in *CHRISTS Blood*, came not in due Order. So it is in the case of the Sacrament. Come without faith, and God will say unto you, To what purpose is your frequent receiving the Sacrament? To what purpose is the multitude of your Communions?

Cap. 5. | munions? Who hath required this at your hands, to sit down at my Table? Come no more at the Sacrament, ye trouble me, I am weary of your Communions, and your Receiving, it is iniquity. But let us get faith, and wash and sprinkle our selves with Christs Blood, and then will God say, *Come now*. This is to come after the due Order: Now that you come after the due Order, come and welcom. No man ought to come, till he come in due Order; and no man can come in due Order, till he come washed in Christs Blood; and there is no being washed in Christs Blood, but by faith: *Heb. 10. 22. Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washt with pure water.*

We saw before, that Gods Ordinance and Order must go together. We must come to the Sacrament, that is Gods Ordinance; but we must come with faith, that is Gods Order. As it is an haynous sin to neglect Gods Ordinance, so it is no less haynous and dangerous to neglect and contemn Gods Order: and Gods due Order is,  
That

That every Communicant come prepared with faith. So that it is no less sin nor danger to come without faith, then not to come at all. He sins dangerously, that comes not at all; he sins as dangerously that comes, and yet comes without faith. Consider again that same passage, *Mat. 22. 4, 5.* There were some invited to that Feast that came not; *They made light of it*: What tell you them of CHRIST, of the excellencies to be had in CHRIST, to be had in the Word, or Ministry of the Gospel, or in the Sacrament? They made light of it, but was this a *light sin*? They found it an *heavy sin* to them in the end, *vers. 7.* Well, after this there is a second and fresh invitation, and the Wedding was furnished with guests, *vers. 9, 10.* The feast being furnished, the King comes in to see and view his Guests, and one he spies that had not a Wedding Garment. The man was come, he was not guilty of the contempt of the Ordinance, but yet was guilty of the neglect of Gods Order: In he was come, but not after the due Order. Well, but what is his entertainment? *Friend, how camest thou*

Cap. 5. *in hither, not having a Wedding-garment,*  
 vers. 12. that is, how haps it that thou  
 art come in, and not after the due Or-  
 der? That was a question that silenced  
 him, smote him stark dumb. But yet  
 that is not all: See vers. 13. *Take him,*  
*bind him, &c.* and do but compare that  
 with the seventh verse, and do but  
 consider which of the two verses sound  
 saddest, and see that it is no less dan-  
 gerous to neglect Gods Order, then his  
 Ordinance. But wherein was his neg-  
 lect of the due Order? Not having a  
 Wedding-garment; that is, not having  
 faith, or the righteousness of faith. He  
 that comes to the Sacrament without  
 his Wedding-garment, comes not after  
 the due Order; and he that comes to the  
 Sacrament without faith, comes without  
 his Wedding-garment. Do but consider  
 four Specialties in that Parable, that  
 will serve to our purpose.

1. When the guests were come in,  
 the King comes to see them. So doth  
 the Lord with all that come to the Sa-  
 crament. Take notice of that, all ye  
 that come to the Sacrament; when  
 you are come together unto the Table  
 of the Lord, you have one that comes  
 in



in to over-look you, and to view you, that comes with an examining searching eye. *Let a man, says the Apostle, examine himself, and so let him eat, &c.*

And there is great reason why a man should so do; for when we come to the Lords Table, the Lord will come in to see, to search, to *examine* his guests. God is not satisfied that men come to his Ordinance, but God will *examine*, and see whether they be come after the due Order. If indeed God should not come in to see his guests, then might they be the more remiss and careless; but beleeve it, he will come and see them, and look narrowly on them too; and therefore I think it nearly concerns men to look to themselves, and to see to it before they come, that they come after the due Order.

2. The whole house was full of guests, and there was amongst them all but only one man that wanted a Wedding garment. In such a crowd and company one would think that haply one might have skulked, and have lien hid, and not have been spied out; and yet that one man was not hid, but was found out. So, if but one man come to

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the Sacrament, and come not after the due Order, God will find him out; the crowd and multitude cannot hide him from Gods eye. And if one could not be hid in a multitude, how much less shall twenty, forty, or more, be hidden from him?

3. That his fault was the want of due Order in coming, and his want of due Order was his want of Faith. So not a man comes to the Sacrament without faith, but God spies him, and singles him out, with this question, Friend, how camest thou in hither, not having the grace of Faith?

4. That this man, not coming after the due Order with faith to that Feast, meets with a breach and a blow, vers. 13. Such will be the case of all such as come to the Sacrament without faith. Is it nothing to be examined by God? To be smitten dumb? Is it nothing to be *bound hand and foot*, and be cast *into utter darkness*? If this be any thing, then it is something to come to Gods Supper without a Wedding garment. He that comes in without a Wedding garment *on his back*, shall not go out without chains and *fetters on his feet*.

feet. So that all this considered, we see Cap. 5.  
how necessary it is, that he that will  
come to the Sacrament in due Order,  
must come with faith. And that we may  
yet be further convinced of the necessity  
of bringing faith with us, consider these  
things following.

1. First, A mans greatest care should  
be so to come to the Sacrament, that  
his coming and his performance of the  
duty should be acceptable: As good  
absent, as present without acceptance.  
Who cares to come to his Neighbors  
Table, unless he may be welcom?  
Who had not rather be absent, then be  
lowred upon, and to be entertained  
with fowr and dark cloudy looks? Now  
it is not possible to find acceptance  
without faith. No mans performance  
of any service is acceptable till his per-  
son be accepted: *Malachi 1. 10. I have  
no pleasure in you, saith the Lord of Hosts,  
neither will I accept an offering at your  
hand.* Why would he not accept their  
offering? because he had *no pleasure in  
them.* He was not pleased with their per-  
sons, and therefore not pleased with their  
offerings; he had no pleasure in their  
persons, therefore no pleasure in their

Cap. 5. performances. It is the acceptance of the person, that makes the performance acceptable; Gen. 4. 4. *God had respect to Abel and his offering: first to Abel, and then to the offering for Abels sake.* If God had not had respect to *Abel*, he would not have had respect to his *offering*; as in *Cains* case, v. 5. *But unto Cain and his offering he had no respect.* But because God likes *Abel*, therefore he likes his *offering*. But what is it now that will bring our persons into acceptance, that God may take pleasure in us? That very thing that brought *Abels* person into acceptance, Heb. 11. 4. *By faith Abel offered unto God a more excellent sacrifice then Cain.* So that the way to bring our persons into acceptance, is to bring faith: faith is it which makes the person acceptable; leave that behind, and our case will be theirs, 1 Cor. 10. 3, 4, 5. *They did all eat the same Spiritual meat, and they did all drink the same Spiritual drink, but with many of them God was not well pleased.* So, we may eat and drink the outward Elements in the Sacrament, but if we do it not with faith, God is not well pleased with us; and being not well pleased with us, neither will he be well pleased

pleased with our service. It was speedy acceptance that *Daniel* had in his prayers, *Dan. 9. 23.* *At the beginning of thy supplications the Commandment came forth, &c.* And what was the ground of his acceptance, and that so speedy? *for thou art greatly beloved.* When a mans person is in favour, and beloved of God, then follows acceptance. The way to get acceptance, is to get our persons beloved: the way to get our persons beloved, is to get them into Christ; the way to get them into Christ, is by faith. *This is my beloved Son, in whom I am well pleased.* God is well pleased with no man till he be in Christ; no man is beloved, but in his beloved Son. And when once we are in Christ, purged and purified by his Blood, then our services are performed in righteousness, and when so performed, then accepted. *Mal. 3. 3, 4.* *He shall purifie the sons of Levi, namely, Christ by his Blood, that they may offer unto the Lord an Offering in Righteousness; then shall the Offerings of Judah and Jerusalem be pleasant unto the Lord.* And what is it that will bring us into Christ, but the grace of Faith? As therefore we would have accept-



Cap. 5. | *ance at the Sacrament, so come in due Order, come with Faith.*

2. Secondly, For what end come we to the Sacrament? Is it not that we may be partakers of Christs Body and Blood? The Apostle speaks, *1 Cor. 10. 17. Of being partakers of one Bread, and v. 21. of being partakers of the Lords Table.* Now, will this serve our turn, and satisfie us, to be *partakers* of the Bread, of the Wine, of the Table; or do we not aym at an higher matter, namely, to be *partakers of Christ himself?* *Heb. 3. 14.* We may partake of the Bread and the Wine, we may be partakers of the Table, though not a dram of faith in us: But that which priviledges us to be partakers of Christ, of his Body and Blood, is faith. We come to the Sacrament to be made partakers of Christs Body and Blood; but this we cannot do, nor may do, till we have faith.

First, *We cannot do it,* for he that will receive *Christs Body and Blood*, must have an eye to see *Christ* and his worth, must have a foot to come to *Christ*, must have a hand to receive, & lay hold upon him, must have a mouth to feed on him; without all these, there is no *partaking* of

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of Christ. Now faith is all these. It is the eye of the Soul; *Isai. 17. 7.* At that day shall a man look to his Maker, and his eyes shall have respect to the holy One of Israel: *Isai. 45. 22.* Look unto me, and be ye saved, all the ends of the Earth. It is the foot by which we come to Christ; *Joh. 6. 35.* He that cometh to me shall never hunger, and he that beleeveth on me shall never thirst. Coming and beleaving are the same, faith being that by which we come to Christ. It is the hand by which we receive him; *Joh. 1. 12.* To as many as received him, that is, to as many as beleaved in him. Beleaving and receiving the same, because by faith we receive Christ. It is the mouth by which we feed on him; *Joh. 16. 53.* Except ye eat the Flesh of the Son of man, and drink his Blood; that is, except ye beleave in Christ. Now, can a man see without an eye? come without a foot? receive without a hand? feed without a mouth? G O D he looks that when he offers Christ, men should receive him, and takes it ill when 'tis not done; *Take, eat, this is my Body:* Christ therefore would have us eat him in the Sacrament. God is never better pleased, then when he  
sees

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Quomodo  
igitur cor-  
pus Christi  
edent, & e-  
jus sangui-  
nem bi-  
bent cum  
& illud  
non ha-  
bent q<sup>o</sup>  
solum hac  
edi & bibi  
possunt?  
Gualth. in  
1 Cor. 11. 28

sees men fall hungerly and heartily up-  
on Christ: nothing displeases Christ  
more, then when the Bread of Life, the  
flesh of Christ, shall be set before us, and  
we sit and look another way, and feed  
not, and fall not to. When a man makes  
a Feast, if he sees his guests fall to, and  
feed hard, how highly well it contents  
him; but if he sees them sit looking a-  
bout them, and not to feed upon those  
dishes he hath been at so much cost and  
care to provide, it troubles and frets  
him. Therefore if a man would please  
God in the Sacrament, he must feed and  
partake of Christ. Now therefore a  
man must bring faith: he cannot feed  
that hath no *mouth*, he hath no *mouth*  
that hath no *faith*. Christ is a Treasury  
of rich Commodities, there is any thing  
to be had in him we want: *Apoc. 3. 18.*  
There is *gold* to be had *tryed in the fire*,  
there is *white rayment*, there is *eye-salve*  
to be had. But now, how may these  
be had? what is the way to get them?  
There Christ tells us, *I counsel thee to*  
*buy of me gold, white rayment, eye-salve.*  
The way to get them then, is to buy  
them. But what is that which will buy  
them? Not money, nor silver: *Isa. 55. 1.*

BUY

*Buy Wine and Milk without money, and without price.* No money of the worldlings, no price of the merit-monger, will purchase these commodities. And yet there is a *money* we must trade withall, if we will *buy* them, and without which they cannot be had; and that coyn is *faith*: *faith* is that alone which *buys* those riches of *gold, white rayment, &c.* Faith is it that makes us partakers of Christs benefits. He that goes to market, and carries no money in his purse, cannot *buy* commodities that he wants. To come to the Sacrament, or Christ in the Sacrament, and bring no *faith* with us, is to come without a peny in our purses; and if we come without money, we shall be sent back without commodity. So that without *faith*, we cannot be *partakers* of Christ in the *Sacrament*.

Secondly, *We may not do it.* We may not do it, till we have right to eat of Christs flesh, and drink his Blood; and right we have none, till we have *faith*. None had right to eat of the flesh of the sin-offering, but the Priests; only they might eat it, *Levit. 2. 26.* The Priests only had right to eat the *Shew-bread*,

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bread; *Levit. 24. 9.* It shall be Aarons and his sons, and they shall eat it in the holy place: *Mark 2. 26.* Which is not lawful to eat but for the Priests. It is so here. None may eat the flesh of Christ, who is our true sin-offering, but they that be Priests; till we be Priests we have no right to it, we must be Priests before we can have this Priviledg. But what is the way to be made Priests? To be washed in Christs Blood, as the Priests were consecrated by being washt in water, *Levit. 8. 6.* By washing also are we made Priests; *Revel. 1. 5, 6.* He hath loved us, and washt us in his own Blood, and made us Priests. But how come we to be washt in Christs Blood? That is done by faith; faith takes Christs Blood, and sprinkles and washes the Conscience therewith, *Heb. 12. 22.* and being washt by faith in Christs Blood, we are made Priests: And therefore we are said to be made Priests by faith, *1 Pet. 2. 4, 5.* To whom ye coming, ye are also an holy Priest-hood; that is, you beleeving are made Priests; for to beleeve is to come, and to come is to beleeve. And so faith making us Priests, doth give us right to eat of these holy things,  
and



and priviledges us to be *partakers* of Christ. Since therefore we cannot eat and *partake* of Christ, till we have a right, and we have no right till Priests, and no Priests but by faith; therefore no right to partake of Christ, till we have *faith*. And therefore if we would come to the Sacrament after the due Order, so as to eat of Christ, and be partakers of him, we must come with *faith*. It is not after the due Order for any but *a Priest to eat the flesh* of the sin-offering, or the *shew-bread*. It was a case extraordinary, that the shew-bread was given to *David*, and the men with him to eat.

We may not eat Christs flesh, and drink his Blood, till we have a right to it; we have no right to it, till we be of *Gods family* and *household*. The Sacrament, and Christs flesh and blood therein, is the Bread and Food which God provides for those of his own household, and not for strangers and forreigners: for we find mention, *Ephes. 2. 19. Of the household of God*, and they there stand in opposition unto *forreigners and strangers*. And *Gal. 6. 10.* there is mention of the *household of faith*. When we are of the

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the household of faith; we are of the household of God; and when we are of Gods household, we may eat his household provisions; when we are of Gods Family, we may eat his Bread. But till we be of his family, we have no right to his provisions. We had need therefore have faith, to make us of the family of faith, that so we may be of Gods family, and may have right to his provisions.

They that will have right to Christ in the Sacrament, they must be first Gods Children. *It is not meet to take the childrens bread, and give it unto Dogs,* Matth. 15. It is not a good order in a family, that Dogs should eat the bread that is provided for his children; offall and scraps are good enough to feed Dogs withall, if they get upon the Table, and meddle with childrens bread, they shall be set down again with a whip or cudgel. So here, the ELEM of Christ is childrens bread, and we have no right to it till we be children, and children we are made by faith. *Joh. 1. 12. To as many as beleevd, he gave them this priviledg to become the Sons of God. Gal. 3. 26. Ye are all the children*

*children of God by faith in Christ Jesus:* And so by *faith* being children, have a right given us to partake of this Bread of Life. So that to come without faith, is not to come after the due Order, which is, that none eat Christ, and be made partakers of him, but such as by *faith* are made the children of God. Give not holy things to Dogs, that is not the due Order, that is disorder. Therefore till we have *faith*, God forbids to meddle with the Sacrament, and if in this undue Order we will be meddling, look for a check. God will say to such in this case, as he did to Adam after he had eaten the forbidden fruit, Gen. 3. 17. *Because thou hast eaten of the Tree of which I commanded thee, saying, Thou shalt not eat of it, cursed is the ground for thy sake, in sorrow shalt thou eat of it, &c.* So, because thou eatest the Sacrament, of which God hath commanded thee, saying, Thou shalt not eat of it till thou bring faith, therefore in sorrow shalt thou eat, it is small comfort thou shalt have in thine eating.

3. Thirdly, Consider the evils that follow upon coming without faith, and in our unbelief. And they are these:

First,

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First, Such as come without faith, are not welcom to God: for such as come to the Lords Table with their persons and Consciences defiled, cannot be welcom. We see *Numb. 9. 6.* that there were certain men who were *defiled by the dead body of a man, that they could not keep the Passover.* What if they had in their defilement come to the Passover? They had to themselves *defiled the Passover.* For holy Ordinances do not *sanctifie defiled persons*, but defiled persons *defile holy Ordinances*, as appears by the resolution of that case, *Hag. 2. 11, 12, 13.* *An unclean person by a dead body, touching the Bread or Wine, makes them unclean.* It is not safe to defile Gods Ordinances. We know what was the voyce from Heaven to Peter in his Vision, *Acts 10. 15.* *What God hath cleansed, call thou not, and so make not thou common.* A defiled person coming into the Sacrament, makes a *cleansed thing common.* Now an unbeleeving person is a person defiled; *Tit. 1. 15.* *Unto the pure, all things are pure; but unto them that are defiled, nothing is pure, no not the pure Ordinances of God. Every word of God is pure, Prov. 30. 6.* And so his Sacraments are pure:  
But

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But to a defiled person, neither of these pure. Well then, who are they now that are defiled ones? See the words of the Text, *to them that are defiled and unbelieving*: Therefore an unbelieving person is a defiled and an unclean person. *Faith purifies the heart, Acts 15. 9.* and so fits for pure Ordinances; but unbelief defiles the heart, and a defiled heart defiles Gods Ordinance to it self. And how can that man be welcom to an Ordinance, welcom to a Sacrament, that defiles it?

2. To come without faith, makes our coming an abomination. To come without faith, is to come out of Christ, and perform the service which a man doth out of Christ. Now all service performed out of Christ, is *abominable* to God. See *Lew. 17. 3, 4.* *What man soever there be of the house of Israel that killeth an Ox and a Lamb, &c. And brings it not to the door of the Tabernacle of the Congregation, to offer an offering to the Lord, &c. blood shall be imputed to that man, he hath shed blood, and that man shall be cut off from among his people. And again, ver. 6, 7. And the Priest shall sprinkle the blood upon the Altar of the Lord at the door of the Tabernacle, &c.*



Cap. 5. *And they shall no more offer their sacrifices unto Devils. Sacrifices then not brought to God to the door of the Tabernacle, were as murder and bloodshed, were as the service of the Devil. And what more abominable before God? The door of the Tabernacle was a Type of Christ, John 10: I am the door. And the drift of that Law is to teach, that they should perform all their services to God in Christ, and to shew how loathsome to God all services are that are not done in him. Now he that is in his unbelief, that wants the grace of faith, is not in Christ, neither can he do any thing in Christ: And therefore such a mans coming cannot but be an abomination. God abhors and abominates that man, and his coming, that wants faith. The end of coming to the Sacrament, is to seek and see Gods face, and to have fellowship and communion with him. Now if we come without faith, God will not let us see his face, God will turn away and hide his face from us, Deu. 32. 19, 20. And when the Lord saw it, he abhorred them, because of the provoking, &c. And he said, I will hide my face from them. But why will God do so? He gives his reason*

for it, *for they are children in whom is no faith.* So that when a man hath not faith, he shall not see Gods face in the use of his Ordinance; for how can a man see an *hidden face*? But that is not all; God not only *hides his face*, but he *abhorred* them: He abhor'd them, because of their *provoking him*. How did they *provoke* him? Not only by that spoken of in the verses going before, but by that also in the verse following, because they were *children in whom was no faith*. Such then as have no faith, have no communion with God, and do provoke God so as he abhors them. There can be no communion with God, where a man is cut off from God, and fellowship with him: And where a man is *cut off from Covenant*, he is cut off from *communion*. Now where there is no faith, there is an excision, a *cutting* a man off from God, and *Covenant* with him; *Rom. 11. 20.* *Through unbelief they are cut off.* And besides, it is a *provoking sin*. An unbeliever lives in a sin that continually provokes God; *Numb. 14. 11.* *How long will this people provoke me? And how long will it be ere they beleeve me? And Psal. 78. 21, 22.* *The Lord was wrath, so a fire*

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was kindled in Jacob, and anger also came up against Israel, because they beleevved not in God.

And what wonder then that a man coming to the Sacrament without faith is abomination to God, when his unbelief angers and provokes the Lord?

3. The state of unbelief is a state of spiritual death. *I live by the faith of the Son of God, Gal. 2. 20.* A Beleever is a living man, an Unbeleever a dead one, spiritu-

ally dead. The want of faith in the Soul, is the death of the Soul, as the absence of the Soul from the body is the death of the body.

It was an ancient abuse of the Sacrament, to give it to dead bodies, an abuse condemned and cast out by a

Council upon this reason; *Because Christ says, Take, eat; But carcases and dead bodies, can neither eat, nor drink.*

It was a good reason to deny it to dead bodies. The very same reason excludes Unbe-

leEVERS. UnbeleEVERS are dead, UnbeleEVERS can neither eat nor drink, for beleeving is eating and drinking, *Ioh. 6. 53.*

What should a man do at the Sacrament, that can neither eat nor drink Christs flesh and Blood? An unbeleever

Unde mors in anima? quia non est fides; unde mors in corpore? quia non est ibi anima; ergo animæ ruz anima fides est.

August. in Joh. Tract. Placuit ut corporibus defunctorum. Eucharistia non detur. Dictum ne est a Domino, Ac

capite, & edite? Cadavera autem nec accipere possunt, nec edere. Concilii. Carthag. 3. Can. 6.

can

can do neither, because he is a *dead man*, because he wants faith, the *life* and *teeth* by which Christ is to be eaten.

4. Unbelief evacuates, enervates, and deforces the *Sacrament* of its efficacy and vertue, or powerful operation. The *Sacrament* in Gods Institution, is an *Ordinance* that hath a fulness of spiritual blessing in it, full of efficacy and spiritual power, and offers to empty it self with a rich and plentiful blessing upon the Soul of the Receiver. But yet provided, that he come to receive it after the due Order, that he come prepared with a beleeving heart. And Christ says to every Receiver, as he said to the Centurion, *Mat. 8. 13. As thou hast beleeved, &c.* and as to the blind man, *Matth. 9. 29. According to your faith, be it unto you.* So in this case, as you beleeve, and according to your faith when you come to the *Sacrament*, so be it done unto you: According to your preparation with faith, so shall mine *Ordinance* work, and be effectual, and empty out it self unto you. And as every man brings faith, so he carries away an answerable portion of blessing, and spiritual good from the *Sacrament*. But

Cap. 5. now when a man comes to the Sacrament in unbelief, voyd of the grace of faith, the Sacrament proves but a dead Ordinance, utterly ineffectual, utterly empty of any spiritual good. That look as the Apostle speaks of Christ to them in case of Circumcision, and Justification by the works of the Law, Gal. 5. 2. *Behold, I Paul say unto you, that if you be circumcised, Christ shall profit you nothing: And vers. 4. Christ is become of no effect unto you, &c.* So it may be said of the Sacrament, and Christ in the Sacrament, Behold, the Lord himself says it unto you, that if you come to the Sacrament, and to Christ in the Sacrament, and come in your unbelief, without faith, that *Christ and the Sacrament shall profit you nothing; Christ and the Sacrament becomes of no effect unto you, who ever of you come in the state of unbelief.* Unbelief freezes up, binds, and locks up the vertue of the Sacrament, and Christ therein. It is still with Christ in the Sacrament, as it was with him in that case, Mark 6. 5, 6. *He could there do no mighty work, and the reason is rendred in the next verse, He marvelled because of their unbelief.* So that their unbelief



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belief did in a manner bind Christs hands. It is said, v. 2. that the astonished people said, *What Wisdom is this which is given unto him, that even such mighty works are wrought by his hands?* And yet it is said, that he could there do no mighty work: Christ was a Christ that could do mighty works, and yet there could do no mighty works, because of their unbelief. He could not do any mighty thing: why? can any thing limit the mighty power of Christ? Not so; but he could not, because this is the Order according to which alone he hath tyed himself to work, and be efficacious by; namely, that he will exert, and put forth his mighty power in, and unto those that beleeve: 1 Pet. 2. 7. *Unto you that beleeve he is precious. Christ is precious in himself, but not precious and efficacious to us, but so far forth as we beleeve: Ephes. 1. 19. The exceeding greatness of his power, and the working of the might of his power, is towards them that beleeve. So that if no faith on our part, no exerting nor putting forth of his power on Christs part. So it is here. The Sacrament and Christ in the Sacrament doth mighty works. There is mighty efficacy in*

Cap. 5. the Sacrament, and yet it can do no *mighty work* in many; it can do no *work* at all in many for their good, because of mens unbelief, which enervates the *Sacrament*, and deadens the force and operation of it to unbelieving hearts. The *Sacrament* is precious, powerful, and efficacious to them that believe; but the *Sacrament received without faith*, is *received without force*, and *without fruit*: A faithless is a fruitless Receiver. Look how it is with the Word, so is it with the *Sacrament*. Great things are spoken in the *Scriptures* of the power and efficacy of the Word: No where more then *Hebr. 4. 12, 13. The Word of God is quick and powerful, &c.* And yet in the second verse of the same Chapter the Apostle tells us, that it was *powerless* to some, and wrought not with them. But what was the matter? *For unto us was the Gospel preached as well as unto them, but the Word preached did not profit them, not being mixed with faith in them that heard it.* Though the Word in its own nature were powerful, yet their unbelief made it powerless. Just so in the *Sacrament*; though it be a powerful Ordinance to do great things in  
the

the Soul, yet the Sacrament administered doth not profit many, because it is not received with faith, and mens own unbelief makes it powerles unto them. It is said, *Luke 5. 17.* That as *Christ was teaching, there were Pharisees, and Doctors of the Law sitting by; and the Power of the Lord was present to heal them.* It is ever so, that when any of Gods Ordinances are on foot, that then there is a power of God present to heal. As in the Word, so also in the Sacrament. Now if men come to the Sacrament with faith, that faith of theirs draws forth that power, and sets that power on work, and so makes the *Sacrament* powerful. But if men come in their unbelief, then they dead that power to themselves, and so make the Sacrament powerles. *Moses* hath a speech, *Deut. 32. 13.* *He made him to suck Honey out of the Rock, and Oyl out of the flinty Rock.* Give me leave to allude to this speech. The *Sacrament* is a *Rock*, and it is a *Rock* in which is much sweetness and fatness, *honey and oyl*. But how may a man get this *honey*, and this *oyl*, out of this *Rock*? *He made him suck honey out of the Rock.* There is neither *Honey* nor  
Oyl

Cap. 5. *Oyl* to be had without *sucking*; he that hath faith can *suck*; and so fetch out this *Honey and Oyl*. But now though this Rock have *honey and oyl*, if a man suck not, he hath neither. Now he that comes in his unbelief, he sucks not, nor cannot suck, and so he hath but a dry Sacrament of it, because he hath neither *honey nor oyl*. Unbeleevvers, they only *lick* the Rock, do not *suck* it, and so fetch not the *honey and oyl* out of the Rock; for it is *sucking* and not *licking* that must do that. A child may *lick* the mothers brest, and yet if it *suck* it not, gets no *milk*. A thirsty man may *lick* the outside of the Cup, but that will never satisfy his thirst. He that comes to the *Sacrament* without faith, and rests upon the use of the outward sign, is like a man, as Master Tyndall speaks in the like case, that thinks to *quench the thirst by sucking the Ale-pole*. By all this then we may see of what necessity it is that every one that will come after the due Order to the Sacrament, come prepared with faith. Like enough there be too many in the World that think there is no such necessity of faith. So long as they be in charity with their brethren

and

Verum hi  
qui verbo  
tenus, cor-  
de ficti, &  
mente ari-  
di sacris  
intersunt,  
vel etiam  
participant  
donis, lam-  
bunt quid-  
dem Pe-  
tram, sed  
inde nec  
melfugunt,  
nec oleum.  
Cyprian de  
Cæn. Dom.

and owe no man any ill will, they hope all will be well enough. And this men ought to do indeed, but must take heed how they neglect the other. Some Papists indeed have affirmed, that faith is not necessary for a man that is to come to the Sacrament: but upon what hath been in this Chapter premised, let us be advised in this case *above all things*, *Ephes. 6.* to have a care to come with faith, if we have any care to come after the due Order,

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*Cajetan at the Conference at Augusta with Luther, said, Fides non est necessaria via accessu- ro ad Eu- charistiam. Juel. def. Apol. 283.*

# CHAP. VI.

*Of the necessity of Repentance in him that will be a prepared Communicant.*

**W**E are come now to the third thing required in *Habitual Preparation* to the Sacrament, and that is *Repentance*. He that will come to the Sacrament after the due Order, must come with *Repentance*, must be a man that hath repented of his sins. It is with the Sacrament of the Supper, as with the Sacrament of Baptism, when administred to men of years: The Sacrament of Baptism may not be received by men of years without solemn Repent-



Cap. 6. Repentance: *Matth. 3. John did baptize the people that came unto him, but he first preaches Repentance to them, vers. 2. and they profess repentance unto him before they be baptized; vers. 6. They were baptized of him confessing their sins. And so Act. 2. 38. Repent, and be baptized:* First Repent, and then come to the Sacrament of Baptism. It is so also with the Sacrament of the Lords Supper; *Repent, and receive the Lords Supper; first Repent, and then come to the Lords Supper: And therefore, 1 Cor. 11. 31. he wishes us to judge our selves before we come to the Sacrament, which is a special work of Repentance.* In the Sacrament we draw nigh to God, and we desire to have the Lord draw nigh to us. If therefore we would draw near to God, or have him draw near to us, we must come after the due Order. If we draw near to God, and do it disorderly, he will not draw near to us, nor have any fellowship with us. Now what is Gods Order, and the due Order wherein he would have us draw near unto him? We find, *1am. 4. 8, 9, 10. Draw nigh to God, and he will draw nigh to you.* But after what Order must we draw

draw nigh unto him: *Cleanse your hands ye sinners, and purifie your hearts ye double-minded; be afflicted, and mourn, and weep, &c. Humble your selves in the sight of the Lord.* This is the Order after which we must draw near to God; namely, prepared and fitted for fellowship with him by unfeigned repentance.

*Hezekiah* proclaimed a solemn Passover to be kept at *Jerusalem*; and the Order after which they kept it is worth the observing, and is for our imitation before we come to the Sacrament. First the Priests they *cleanse the Temple*, and brought out all the uncleanness that they found in the Temple of the Lord, into the Court of the House of the Lord; and the Levites took it to carry it out *abroad into the brook Kidron*, 2 Chron. 29. 16. And as the Priests and Levites do their parts in purging uncleanness out of the Temple, so the people do theirs in *purging the City*: *They arise and take away the Altars that were in Jerusalem, and all the Altars for Incense took they away, and cast them into the brook Kidron*, 2 Chron. 30. 14. And mark what follows, vers. 15. *Then they killed the Passover*, namely, when

Cap. 6. when all uncleanness was fetcht out of the Temple, and all the Altars knockt down in the City, and were thrown into the brook *Kidron*, as it were into the Town-ditch; *Then they killed the Passover.* First there was a purging, a cleansing out of filthiness; first all the *baggage* and unclean stuff thrown into *Kidron*, and then a *killing of the Passover.* This must be our Order in coming to the *Sacrament*: first purge our hearts and lives of all manner of uncleanness that may be found in them by repentance, and by repentance throw it all into the brook *Kidron*, and then come to the Sacrament, then receive the Lords Supper. So must men come to the Lords Table, as the Priests came to the services of the Tabernacle: When the Priests came to perform holy services in the Tabernacle, see in what Order they must come, *Exod. 30. 18, 21.* *They must wash their hands and their feet at the brazen Laver, when they went into the Tabernacle, or when to the Altar, to minister there.* The equity of it reached farther then to the Priests. *David* was no Priest; yet *Psalm 26.* *I will wash my hands in*  
*innocency,*

*innocency, so will I compass thine Altar.*

He alludes to the Ceremony of the Priests washing at the brazen Laver, before they ministred at the Altar; to let us see, that though this Ceremony belonged only to the Priests, yet the morality belongs to all; and that there is a washing that concerns all, before they meddle with holy services, and so with the Sacrament. As the Priests were to wash themselves, so some parts of the Sacrifices also were to be washd, *Lev. 1. 9. But the inwards, and his legs, he shall wash in water.* The same Order must be observed in coming to the Sacrament: every sinner is an unclean person, and unclean ones must be washed, before they offer to have fellowship with the God of Purity. There is a double washing, with which we must be washed, before we can come in due Order. First, the washing of our selves in Christs Blood by faith: And secondly, the washing of our selves by repentance. He that will come in due Order, must wash by repentance, as well as by faith; yea, he must wash both his inwards and his feet. His *inwards* must be washd, *Jer. 14. 4. Wash thine heart,*

Cap. 6. *O Ferusalem; How long shall thy wicked thoughts lodg within thee? All inward and secret lusts must be washt out by Repentance. And the feet must be washt also, Job. 13. 10. As we walk in our dayly ways we gather a great deal of soyl, and this same soyl of our outward actions must also be washt away by repentance. Why must the inwards, and the feet or legs of the Sacrifices, be washt above all the rest? The reason is given, because the inwards or intrals are the vessels that contain the filth and excrements of the Beast, and therefore were they to be washt. And the legs or feet to be washt, because they tread in the dirt and mire, and so are more defiled then any other part of the body. And all this was to teach, that when we draw near to God, we should specially wash there where most filth is readiest to be contracted. Our inwards, our hearts and Consciences, what abundance of excrements and filth have they? What dunghils of filthy lusts lie in our hearts? Our legs, our feet, how do we defile them by walking and treading in foul ways? Even he that is washed already, still*



still and dayly needs to have his feet washed, *Joh. 13. 10.* Now then, for us to come to the Lords Table with such inwards, with such feet, is not to take heed to our feet, nor to come in due Order. It were disorderly to sit down at a mans Table in so slovenly a fashion, as with unwashen hands; therefore more disorderly to sit down at the Lords Table with unwashen hearts. The Pharisees quarreled with our Saviours Disciples, *Matth. 15. 2.* *Why (say they) do thy Disciples transgress the traditions of the Elders? for they wash not their hands when they eat bread.* But to such Communicants as come to the Lords Table without Repentance, it may be said upon better ground, *Why do ye transgress the Commandment of the Lord? for ye wash not your hands nor your hearts when you eat bread at the Lords Table.*

*Quest. But what is that Repentance wherewith a man must come? How must a man repent before he comes?*

*Ans. This is indeed a thing worth the enquiring after, because many that come to the Sacrament that yield to it, that there must be a preparation before they*

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they come, yet foully deceive themselves in their repentance. Repentance it stands in a sorrow for sin, and an actual *renouncing* and forsaking of sin, so as to have no further communion with it. And here is that wherewith many gull themselves, do mock God, and their own Souls. Their Consciences tell them that their lives are so vile, that there must be somewhat done before they come; and therefore there must be at least some sorrow, or shew of sorrow, at least, before their receiving, and therefore haply they will hang down their heads; not for a day or two, that is somewhat too long too; but for an hour or two, *like a bulrush*, will confess their sins to God, and make a shift to be sad and demure for a while; and all this is but to stop the mouth of Conscience. But yet all this repentance is not worth a bulrush, because there is no abdication, no forsaking and putting away those sins; but the duty once over and past, and the Sacrament a little forgotten, upon the next occasion offered, they are as ready for their sins as ever before. They do with their sins when they come

to the Sacrament, as *Abraham* with his servants when he went to sacrifice *Isaac*; *Gen. 22. 5.* And *Abraham* said to his young men, *Abide you here with the Ass, and I and the Lad will go yonder and worship, and come again to you.* So say many in effect in this case to their sins and their lusts; Stand you a while aside, I must go to the Sacrament, and receive the Communion; do but stand by a while, and when the Sacrament is over, or at farthest, as soon as the Sacrament day is over, *I will come again to you.* But this is meer mockery: in that Repentance which must duly prepare a man for the Sacrament, there must be an utter departure from, and a forsaking of our evil ways. Before we come to the Sacrament to eat and drink there, we should do as the Serpent is said to do, and in this case should be *wise as Serpents.* The Serpent before he goes to drink at the Fountain, first vomits up all his poyson: So should we before we come to eat and drink at the Lords Table, vomit up, and cast out all the

Cap. 6.  
Soror in Christo amabilis, rogo ut audias precandam Serpentis. Serpens enim cum coeperit ire ad bibendum, antequam veniat ad fontem, evomit omne venenum. Imitate & rusticissimi hunc Serpentem in

hac parte, ut antequam venias ad fontem, id est, communionem corporis & sanguinis Domini, evomas omne venenum, scilicet, odium, iram, malitiam, invidiam, malam voluntatem, & noxias cogitationes, ex corde tuo. Bern. de modo bene vivendi, c. 28.

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poyson of our lusts, and so vomit them up, as never with the Dog to return to our vomit again; cast up, and cast away all our poyson, before we come to meddle with these holy Mysteries. We saw in that case before, how they did before the Passover, *2 Chron. 30. 14, 15. Then they killed the Passover. Then: When? When that was first done, in the 14. verse, They arose and took away the Altars, &c. and cast them into the brook Kidron.* It had been but a folly to have killed and have eaten the Passover, those abominations standing and remaining; therefore they do not only profess a sorrow for those abominations, as it's like enough they did profess a sorrow; but before they come to the *Passover*, they *take them away first*, and *make* sure work with them, they *cast them into the brook Kidron.* So must our Repentance be before we come to the Sacrament; not only a repentance that sorrows for sin, and yet keeps sin in the bosom still; but such a repentance that casts them quite out, even into the brook *Kidron.* That is the right course which they took, *Ezra 6. 21, 22.* Mark there who did eat the

the Passover; not all, not every man that would, but only such as had repented, and so had prepared themselves for it. How did their Repentance appear? By their actual separation of their sins from them. *All such as had separated themselves from the filthiness of the Heathen of the Land.* It had been an hainous and horrible thing for them to have come to the Passover in the filthiness of the Heathen: But they only that did separate themselves from the filthiness of the Heathen did eat. Thus must it be also with a man that will eat at the Sacrament; it is not enough for him to confess his sins, to shed some tears, and blubber for them, but he must separate himself from the filthiness of the Heathen. What is swearing, whoring, drunkenness, prophanation of the Lords Day, but the filthiness of Heathens? What are these but Heathenish filthinesses? Therefore whosoever is polluted with any such filthiness, or the filthiness of any other sin, must first separate himself from that filthiness, before he come to the Lords Table. Let a man separate himself from his filthiness,



Cap. 6. and so let him eat of this Bread, and drink of this Cup. And the way to separate our selves from our filthiness and sins, it is by repentance. Sin separates us from God, but repentance separates sin from us, and so fits us for fellowship with God in his Ordinance.

And this is that thing which was typified in purging out of leaven before the Passover, *Exod. 12. 15.* They are forbid to eat leavened bread: nay, that would not serve the turn, but *Exod. 12. 19.* there must be no leaven found in their houses: They must not only have no leaven in their mouths, but there must be no leaven in their houses; *Seven days shall there be no leaven found in your houses:* not only no leaven to be eaten, but no leaven to be seen; *Exod. 30. 7. And there shall no leavened bread be seen with thee, neither shall there be leaven seen with thee in all thy quarters.* No leaven in the mouth, in the house, in all their quarters. And the Jews were exceeding precise in purging out leaven. We read, *Joh. 19. 14.* of the preparation of the Passover, which was the day before the Passover. Now on that day the father of the

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the family, with other men, lighted Wax-Candles, searched all corners to purge out all remnants and crumbs of leaven. And their Scribes taught, that a man was to search after leaven in *secret places*, and in *corners*, and to search it out by the light of a Candle out of all *holes and corners*. So that a Jew before the Passover would not have left a *crumb of leaven* in a cranny, or blind corner of his house. Leaven typified sin and wickedness, 1 Cor. 5. 8. And all this teaches us what exact care we should have to purge out, and cast out all our sins before we come to the Sacrament. There was no Jews house had so many dark holes, blind corners, and crannies, as have our hearts; and therefore we should take the light and candle of the Word; *Psal. 119. 105. Thy Word is a light, a lamp*; And by the light of this Candle search and ransack the blind corners, and secret crannies of our hearts, and out with all the very crumbs of leaven. So that as the Apostle speaks in that case, 1 Cor. 5. 7, 8. *Purge out therefore the old leaven: Therefore let us keep the feast, not with old leaven, &c.* So let us do in this case of coming to the

Cap. 6. Sacrament. This is to keep our Pass-over after the due Order. If we will eat of the *Lamb*, we must have no *leaven*: if *Lamb*, no *leaven*; if *leaven*, no *Lamb*: if Christ in the Sacrament, no sins and lusts favoured; if sins and lusts favoured, no Christ. There be that expound that Text, *Cant. 7. 2.* of the two Sacraments: *Thy Navel is like a round goblet which wants not liquor, thy Belly is like an heap of Wheat, set about with Lillies.* By the *Navel* they understand the Sacrament of Baptism: The *Navel* serves for the nourishment of the Babe in the womb, and Baptism nourishes Infants and new-born Babes in the Churches womb. By the *Belly like an heap of Wheat*, they understand the Sacrament of the Lords Supper, for the abundance and store of excellent spiritual nourishment therein. And mark with what this heap of Wheat is set about, set about with *Lillies*, signifying Christians of holy and godly life. To be sure, such they should be by repentance that come to this Sacrament, they should be *Lillies* pure and white, *Lilly-white*, that are set about this *heap of Wheat*. It is not after the due Order, when

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when stinking weeds, *hemlock, nettles,* and such trash are set about this *heap of wheat*; when scandalous and profane persons, common Swearers, customary Drunkards, &c. thrust in, and set themselves down at the Lords Table.

It is a case much to be lamented, to see the desperate boldness of many in coming to the Sacrament: Swearers, habitual Drunkards, unclean persons, make no more bones of coming to the Table of the Lord, then of sitting down at their own ordinary Tables: swear this day, receive the next; be drunk on the Eve, and receive the Sacrament on the morrow. Herein dealing as the Harlot in that case, *Prov. 33. 20. She eats, and wipes her mouth, and saith, I have done no wickedness*; I am as honest a Woman as the best of my Neighbors. So these eat and drink at the Sacrament, and *wipe their mouths*, and who hath any thing to say to them? they hope they are as orderly fair Communicants as the best. That therefore men may be awakened to be more considerate, and may be provoked to come prepared with repentance, let them a little think seriously on these following particulars.

First,

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First, He that comes to the Sacrament, and not after this order, prepared with repentance, shall be sure to meet with no blessing, benefit, or comfort. There is a great deal of comfort and joy to be had in the use of the Sacrament, provided a man so come to it as he ought, provided that a man come prepared with repentance. Mark that passage, *Ezra 6.22. They kept the Feast of unleavened bread seven days with joy.* What are Civil Feasts *without joy*? and what are holy Feasts *without joy*? *A Feast is made for laughter, and Wine makes merry, Eccl. 10. 19.* Little comfort in this Feast, and Wine in the Sacrament, unless it make a mans heart merry and joyful. Joy is that which God promises to the right Users of his Ordinances; *Isai. 56. 7. I will make them joyful in mine house of Prayer.* So God makes men joyful in the house of Preaching, and joyful at the Table of his House. They kept the Feast with joy. How so? For (says the Text) *the Lord hath made them joyful.* But observe who they were whom God made joyful at that Feast and Passover; namely, those who had separated themselves



*selves from the filthiness of the Heathen of the Land.* Such as come with true Repentance, God makes joyful in the use of his Ordinance. A man may be bold to challenge impenitent persons that come in their sins, and to charge them with it, that they have no joy in their receiving: God joys them not, makes them not welcom.

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As in the Gospel, so at the Sacrament God makes a Feast, such a Feast as the Feast of the Gospel is, *Isa. 25. 6. A Feast of fat and sweet things, a Feast of Wine, a Feast of things full of marrow.* But who must eat of that Feast: who must be feasted with that wine and marrow: How must they be prepared that eat of this Feast: They must come in due Order that come to that Feast; and that due Order is to come with Repentance: for mark what God subjoyns there, *Vers. 7. And I will destroy the face of the Covering, and the Vail that is spread, &c.* So that they that will be partakers of that Feast, must first have the *vail* and the *covering* taken away: they that come veiled and covered, come not after the due Order, and therefore shall not taste of the sweets

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sweets of this Feast. But what is that vail then that must be taken away, before they shall eat of that Feast? We may see what it is by that of the Apostle, 2 Cor. 3. 14, 15, 16. The *vail* is the hardness of mens hearts, and that *vail* is taken away when men turn to the Lord. Repentance takes away that *vail*: when men are humbled for their sins, and do truly repent, then is the *vail* taken away. And when the vail is taken away, then are men prepared to come to that Feast of fat things. The Sacrament is a Feast of fat things also, and they that will come to this Feast in the Sacrament, must come with their hearts unvailed. It is a Feast of *fat things*; but they that will eat of this feast of fat things, must not come with *fat hearts*. They that come with *fat hearts*, will finde it a Feast of *lean things*; will finde neither sweet nor comfort in the use of the Sacrament. *Go make the heart of this people fat, Isai. 6.* that is, Go make their hearts hard and impenitent; *Psal. 119. 20. Their heart is fat as grease*; fat hearts shall not be feasted with these sweet things. *A lean heart* that mourns, that pines, that grieves for sin, that heart shall

shall eat of these *fat things*, *Psal. 22. 26.* *Cap. 6.*  
*The poor shall eat, and shall be satisfied.*  
The man that is humbled and abased,  
he shall eat unto satisfaction; so that  
they only have benefit, taste the sweet  
and the marrow in this Feast, that  
come prepared with Repentance. But  
let a man come without Repentance  
and Humiliation, and he receives no  
benefit at all at the Sacrament, but  
finds a lean and a dry Feast of it. It  
is in this case with a man, as it was  
with the Prodigal: when once he  
came to himself, and was soundly  
humbled for his folly, and falls to con-  
fession, *Father I have sinned against thee,*  
*and against Heaven;* then see what fol-  
loweth, *Luke 15. 22, 23. Bring hither*  
*the fatted Calf, let us eat and be merry.*  
Now he that repents, he is fed, and  
feasted with *fat things*; the *fat Calf*  
must be killed and prepared. But look  
upon him in his impenitency, whilest  
he is in his sins, and how fares he  
then? Alas, he then eats husks, feeds  
with the Swine, and his belly not fill-  
ed neither: whilest he was in a Swi-  
nish condition, he was fitter to feed at a  
Swines trough, than to feed at his Fa-  
thers

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thers table; and then he is fed with nothing but with empty husks. It is just so here. If men come to God and to his Table with confession and contrition of spirit, with true and sound repentance, then God says, *Come bring the fatted Calf*, make a Feast, give this repenting Sinner my Sons flesh and Blood, his Spirit; let him eat *marrow*, glut his heart with the comfort of my Spirit, with the sweetness and goodness of Christ. But when men come in their swinish and brutish lusts, come no better then Swine, without repentance for their sins, then God sends them to the *Trough*: What do you, a company of swinish Adulterers and Drunkards, at my Table? get you to the *Trough*; the *Trough* is fitter for you then the *Communion-Table*. And though such persons in their impenitency will thrust and croud in to the Lords Table, yet they shall be fed but with husks. Impenitent persons finde their food in the issue no better: they receive but the husk of the Sacrament, bare bread and wine, the naked elements; they never taste a whit of the fatted *Calf*, they eat not a whit of Christs flesh and blood.

God

God feeds swine only with husks, husks are good enough for Hogs. And what are impenitent persons better then Hogs, to whom Pearls must not be given. Observe how the Prodigals father speaks to him after his repentance, *Come bring the fatted Calf, let us eat and be merry.* A man can never so eat at the Sacrament as to be merry, till he eat of the fat, *Nehemiah 8. 10. Go your way, eat the fat, and drink the sweet, neither be ye sorry;* that is, be you merry and joyful; *eating the fat, and drinking the sweet,* cheers and makes the heart merry. But when says his father, let us eat and be merry? Now after he saw his Son to be sorry, when he saw his Soul humbled and afflicted with sorrow for his sins, he saw him truly penitent; Now let us eat and be merry. It is to little purpose to eat at the Lords Table, unless we may so eat that we may be merry, that we may be cheered, refreshed, rejoyced. Now he that would eat and be merry at the Lords Table, must weep and be sorry in his own private Chamber, and Closet. And when we have made ourselves sorry, God will make us merry; when



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when we have sadden'd our Souls by repentance, God will glad them with the comforts of his Spirit dispensed to us in the Sacrament. And the greater our sorrow is before we come, the greater will our mirth be when we be come.

But contrarily, when we come to the *Lords Table*, and have not been sorry, have not been humbled, have not repented, then may we come and eat, but we cannot eat, and be merry; we can have no comfort, no joy in our receiving, because God feeds us in such a case with nothing but husks. Husky food will never make the heart merry, and where Repentance is wanting, it makes the Sacrament prove to a man no better then an husky banquet.

Where repentance is wanting, a man in Receiving, receives nothing but bare bread, and bare wine; neither is it any more with God, then if a man did eat common Bread, and drink ordinary Wine at his own Table. It is in Sacraments as it was with Sacrifices. When men came to the Sacrifices and Offerings without Repeatance, see how God esteemed of them, *Hosea 9.4.* *For their Bread for their Soul shall not come into the*

*the House of the Lord. The bread for their Soul*; that is, the bread of their life, their dayly bread for the sustenance of their bodily life. He speaks of that meat-offering, *Levit. 2. 5.* That meat-offering was appointed of God for a spiritual use, and yet it is call'd the bread for their life, or livelyhood. Because they using those Ordinances without Repentance, though the meat-offering were appointed for a spiritual use, God esteemed no other then common meat, as their ordinary bodily bread they fed upon to sustain bodily life. In the same sence it is, that, *Jer. 7. 21.* the Lord in a kind of scorn calls their Sacrifices flesh; *Put your burnt-offerings unto your Sacrifices, and eat flesh.* There wanted repentance in the Offerers, and therefore God reckons them but as other ordinary flesh in the shambles. And being so, what had they more at their meat-offerings, then at their own Tables? what at their Sacrifices more then might have been had at the shambles?

And no wonder, for God intends not his Ordinance to such; God calls not, invites not such, and he will not wel-

L

come

Cap. 6. come those whom he invites not. Consider those Canons which were for eating the Passover; *Exod. 12. 43, 44, 45. This is the Ordinance of the Passover, there shall no stranger eat thereof. But every mans servant that is bought for money, when thou hast circumcised him, then shall he eat thereof. A forreigner, and an hired servant, shall not eat thereof.* Here be three Canons. First, *no stranger must eat thereof*: Suppose he had, yet surely should he have had no communion with God, God would have been a stranger to him. Secondly, *no hired servant must eat thereof*: Suppose he had, certainly God would not have accepted his service. Thirdly, *no uncircumcised one must eat thereof*: If an uncircumcised person had eaten thereof, could he have looked for a blessing? Now all these three Canons make against an impenitent sinner coming to the Sacrament: For an impenitent sinner is all these. He is a stranger to God; *Psal. 58. 3. The wicked are estranged from the womb.* And *Psal. 54. 3. David calls the Ziphims, who were notwithstanding of Israel, strangers*; for what so estranges a man from God, as doth sin. He is

is an *hired servant*, a servant to Satan, and his lusts; *John 8. 34. Whosoever committeth sin, is the servant of sin. 2 Pet. 2. 18. They themselves are servants to corruption; for of whom a man is overcome, of the same he is brought in bondage. And who will set his servant at his table with him? The servant abides not in the house for ever, Joh. 8. 35.* and therefore sits not down at Table at any time. He is an *uncircumcised person*; *Jerem. 4. 3, 4. Break up the fallow ground, circumcise your selves to the Lord, and take away the fore-skin of your heart.* What is the circumcision of the heart, but the breaking up of the fallow ground? *v. 3.* So that a repenting heart is a *circumcised heart*, and contrarily an impenitent is an *uncircumcised heart*; *Acts 7. 51. Ye stiff-necked and uncircumcised in heart.* So that an impenitent person, is an *uncircumcised person*. And what wonder then that an impenitent person meets with no blessing at the Sacrament, when he comes to eat against the Canon, being a *stranger, a servant, an uncircumcised person.*

The *Israelites Manna* was Sacramental, and there is *Manna* in the Lords  
L 2 Supper

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Sicut populus Israel ante transitum maris non potuit Manna, comedere, sic nemo valet ante baptismum corpus redemptoris accipere. *Anselm. in 1 Cor. 10.* Nundum baptizari, vel etiam adhuc excommunicati, &c. arcebantur a communione. *Centuriat. Magdeb. Cent. 10. cap. 6.*

Supper; and in the use of the Sacrament the Lord gives that *hidden Manna*, *Apor. 2. 17.* But it is to be observed, that the Israelites did not eat *Manna* presently, so soon as they were out of *Egypt*, but first of all they passed through the Red Sea, and that passage was a Baptism. See therefore *St Pauls* order, *1 Cor. 10. 1, 2, 3.* *Our fathers all passed through the Sea, and were all Baptized in the Sea, and did all eat the same Spiritual meat.* So that before they did eat that Spiritual meat, they were first baptized in the Red Sea. There must be a *Baptism*, before the *Manna* may be eaten. None ought to receive the *L O R D S* Supper till he be first Baptized. It were utterly against Gods own Order, to have a man receive the Communion before he be Baptized. That very order teaches, that there must be Repentance before we come to the *Lords* Table. For *Baptism* is the Baptism of Repentance; *Luk. 3. 3.* *John came preaching the Baptism of Repentance.* So that where is no Repentance, there the Sacrament belongs not to men; and they can have no benefit by it, to whom it belongs not. As in that case *Bathsheba* speaks, *Prov.*



Prov. 31. 6, 7. Give strong drink to him that is ready to perish, and wine to those that be of heavy hearts, or bitter of Soul; let him drink, and forget his poverty, and remember his misery no more. So it holds good here; God would not have this Wine to be given to every man, it is not for prophane and impenitent sinners to drink this Wine; but when men are by Repentance in poverty of spirit, bitterness of Soul, heavy in heart, then the Lord would have this Wine given them; and such as come to drink it with such hearts, they shall have their hearts cheered, refreshed, and sweetly comforted against the sence of their poverty and misery. Repenting sinners go away with the sweetness and comfort of the Sacrament. The Prophet speaks of a *Cup of Consolation* that was wont to be given to some, Jer. 1. 6, 7. That Cup of Consolation was not given to every one; but when any had buried some dear friend, and was in heaviness and sorrow, mourning, and in bitterness, as Zechariah speaks, Zech. 12. then their friends did invite them to their houses, and give them a *Cup of Consolation*. So that that cup of consolation was for sad

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and sorrowful persons only, only for *mourners*. The Cup in the *Sacrament* is a *Cup of Consolation*, but this *Cup* is prepared for *mourners* for *sin*; and when men receive it prepared with repentance, then it is indeed unto them a *Cup of Consolation*: But no Cup of Consolation at all to such as in impenitency of spirit come to the Sacrament.

2. He that comes to the Sacrament, and not after this Order prepared with Repentance, he not only meets with no blessing, but with a blow and a breach, and that in a double respect.

First, Such an one shall not only not be the better, but far the worse for his receiving in his sins and impenitency. Some have a conceit, that though they be such sinners as they are, yet the coming to the Sacrament will mend and heal them, and may do them good. But such are deceived; they shall be so far from being the better, that they shall be the worse. That as our Saviour speaks of a Pharisees Profelyte, *Mat. 23. 15.* that when he was made, he was made twofold more the child of Hell then themselves: So it is with impenitent receivers; by their receiving

ceiving they make themselves twofold *Cap. 6.*  
 more the children of Hell and the Devil, then they were before, as having added both to the guilt of their impenitency, the fresh guilt of the profanation of Gods Ordinance, and having doubled their hardness, and increased their strength to follow sin with the more greediness.

Such an one meets with an heavy curse, a spiritual curse upon his Soul, so as the receiving of the Sacrament shall do his Soul mischief. Sacraments work according to that disposition wherein they find such as receive them. Such as are the Receivers, so prove the Sacraments unto them. It is in this case, as it was with the woman under jealousy and suspicion of uncleanness, drinking the cursed waters; *Numb. 5. 27, 28.* *And when he hath made her to drink the water, then it shall come to pass, that if she be defiled, and have done trespass against her husband, that the water that causes the curse shall enter into her, and become bitter, and her belly shall swell, and her thigh shall rot, and the woman shall be a curse amongst her people. And if the woman be not defiled, but be clean,*

Cap. 6. *then she shall be free, and shall conceive seed.* Look then as the *Woman* was, such was the work of the *water*. If she were clean, the water did her no hurt, nay it did her good, *she conceived seed*, she became fruitful; but if she were defiled, and unclean, it wrought with a mischief, *her belly did swell, her thigh did rot, and she became a curse.* It is so in receiving the Sacrament. As men are that receive it, so is the work and efficacy of it, either for good or hurt, either for bane or blessing. If a man be prepared with repentance, and so be clean, then the Sacrament brings a blessing, it makes a man fruitful: But if a man be defiled, and unclean, as every impenitent sinner is, then it banes and mischiefs him, it proves as *curst water*, it *rots* his Soul, he proves a more rotten and wretched sinner then before. An unwholesome and diseased stomach, what ever food it receives, it alters, and rather nourisheth the disease then the body, and turns wholesome nourishment to matter of grief and

Quicquid  
recipitur,  
recipitur  
ad modum  
recipien-  
tis.

Ideo ne-  
mo malo  
prodest,  
quia quic-  
quid ad  
illum per-  
venit id  
pravo usu  
corrumpi-  
tur.

Quemadmodum stomachus morbo vitatus quoscunq; accipit ci-  
bos mutat, & omne alimentum in causam doloris trahit, ita animus  
cæcus quicq; id illi commiseris, id onus suum, & perniciem, & oc-  
casionem miseriæ facit. Seneca de benef. l. 3. c. 12.

vexation,



vexation. So an impenitent Soul coming to *Gods* Ordinance in its sins and defilement, doth but turn the wholesom nutriment of the Sacrament to the feeding of its diseases, and the encreasing of its own sorrow and mischief; as the water that made the clean woman fruitful, made the unclean woman swell and rot. *God* curses the *Sacrament* to an impenitent defiled person, and so makes a sad breach upon him in stead of a blessing.

Secondly, such an one as comes in his impenitency, shall meet with a breach in another kinde, with *Gods* heavy wrath falling upon him at the Sacrament. That same is a terrible Text, and worthy to be well thought upon by every man before he comes to the Sacrament, *Levit. 7. 20, 21. But the Soul that eats of the flesh of the Peace-Offerings, that pertain to the Lord, having his uncleanness upon him, even that Soul shall be cut off from his people: Moreover, the Soul that shall touch any unclean thing, as the uncleanness of man, or any unclean beast, or any abominable unclean thing, and eat of the flesh of the Sacrifice of Peace-Offerings, even that Soul shall be*



Cap. 6. *be cut off from his people.* Their Peace-  
Offerings were *Eucharistical Offerings.*  
Now suppose a man had defiled him-  
self, and should have come, and with  
that uncleanness upon him have eaten  
of the flesh of those Offerings, what had  
the issue been? Surely it had been bet-  
ter for that man to have been abed and  
asleep, for that soul shall be cut off from  
his people, that man shall be destroyed,  
destroyed by Gods hand, and from be-  
fore his face, as *Lev. 22. 3. That soul shall  
be cut off from my presence.* Nay mark  
yet further, *vers. 21.* That if a man did  
but *touch* any unclean thing, unclean-  
ness of man, or beast, or any abomina-  
ble unclean thing, and then in that case  
after such a *touch*, before he be cleansed,  
shall offer to eat of the flesh of the  
Peace-Offering, he should be cut off  
from his people. What? If no more  
uncleanness upon him then came by  
a *touch*, must he yet be cut off? Must  
he be cut off, that eats but with a *touch*  
of uncleanness? What then will be-  
come of him that not onely *touches*, but  
*wallows* and *tumbles* in *uncleanness*? in  
the *uncleanness* of Whoredom, Drun-  
kenness? If he must be cut off that  
*touches*

touches the uncleanness of a *man*, what will become of him that *wallows* in the *uncleanness* of the Devil? If he must be cut off that touches but the *uncleanness* of a beast, then what will become of him that is an *unclean* beast, an *unclean Adulterer*, an *unclean Drunkard*, or any other *unclean Sinner*? See how our Saviour speaks, *Matth. 10. 12, 13.* *When you come into a house, salute it: And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.* If the Apostles came to an house that was *worthy*, then upon their salutation the blessing they prayed for came upon that house; but if an *unworthy* house, the blessing fell not upon it, but returned to them again. So is it in the receipt of the Sacrament. When it is received, if he be *worthy* that receives it, then comes a blessing from God upon a man; but if the person be *unworthy*, then comes neither blessing nor peace. Now who is *worthy*? Judg in your own Consciences: are impenitent sinners, that live and lie in their sins? Are customary profaners of Gods Name? Are habitual Drunkards? Are loathsom

Adul-

Cap. 6. Adulterers, covetous Earth-worms? Are these worthy? If these be worthy, who then is unworthy! Either these, or none are unworthy. Therefore no Peace nor Blessing can come upon them. Nay that is not all, not only no Blessing, but a Curse shall come upon them. If he will shew himself a *worthy man*, says *Solomon* of *Adonijah*, then shall not an hair of him fall to the earth, 1 Kin. 1. 52. but when after he carryed himself *unworthily*, it cost him his life. If men come *worthily* to the Sacrament, so prepared for Repentance as they ought; they meet with no hurt, but with a great deal of good. But if *wickedness* be found in men, as *Solomon* there speaks, and so men come *unworthily*, God will curse them for so coming. *He that eats and drinks unworthily, eats and drinks his own Damnation.* And who doth it *unworthily*, but he that doth it *impenitently*? And what can such unworthy impenitent persons expect, but a breach with a witness? The *Israelites* had a wondrous strange minde to flesh, *Numb. 11. 4.* They wept, and said, who shall give us flesh to eat? And as great a minde have many to  
come

Mulcet ergo vitam  
qui vult  
accipere  
vitam.  
Nam si  
non mutet  
vitam, ad  
judicium  
accipiet  
vitam, &  
magis ex  
ipsa cor-  
rumpitur  
quam sa-  
natur, ma-  
gis occidi-  
tur, quam  
vivifica-  
tur. Aug.  
Ser. de  
Temp. 1.

come to the Sacrament, but yet it fares no better with them at the Sacrament, then it did with *Israel* at their Quails, *Psal. 78. 30, 31. Whilest the meat was yet in their mouths, the wrath of God came upon them, and slew the fattest of them, and smote down the chosen men of Israel.*

And so whilest many have the Bread and Wine in their mouths, the Wrath of God comes upon them. But why so? Because it is with them at eating the Sacrament, as it was with *Israel* in another case, *Vers. 30. They were not estranged from their lusts, but whilest the meat was in their mouths, the wrath of God, &c.* So many come to the Sacrament, but are not *estranged from their lusts*, their Whoring, Drunkenness, Worldliness, &c. but come in impenitency without sorrow and reformation; and therefore whilest the Sacramental elements are in their mouths, the Wrath of God comes upon them; and so in stead of *eating Christ*, they eat *Wrath*. And all because they coming in their impenitency, provoke God to wrath. It may be thou feelest no wrath for the present, but yet wrath may be inflicted insensibly on thy Soul. And though thou  
feel



Cap. 6. feel it not, yet thou mayst heap and treasure up wrath against the day of wrath. A man that brings every day but a fagot or two to the stack, may in time make a great heap: every day a stick to the pile, may make such a pile, as being fired at once, will make a dreadful fire. Thou feelest no wrath for the present, but every Sacrament thou receivest, thou bringest a fagot to the heap, and makest such an heap, as last will make the fire so much the greater, and so much the hotter at the day of wrath. And then shalt thou feel that wrath which now thou heapest up. Thou greatenest thine heap now; and the greater the heap, the greater the fire. Now the reasons why God thus sadly makes a breach upon impenitent sinners, are specially two.

1. Because every impenitent sinner defiles the Lords Table, and the Sacrament. *Holiness becomes thine House, O Lord;* and so no less *Holiness becomes thy Table, O Lord.* As God himself is holy, so his Word and Sacraments are holy, and therefore an horrible thing to pollute and defile the Sacrament. Now every impenitent sinner doth so. An impenitent sinner is a filthy



thy person, and he befiths every thing he meddles withall. He is an unclean person. Now to the unclean all things are unclean; holy things sanctifie not them, but they pollute holy things: Under the Law, an unclean person defiled the Camp, *Numb. 5. 2, 3. Put out of the Camp whosoever is defiled, that they defile not their Camps.* He defiled every bed he lay on, and every thing he sat on, *Levit. 15. 4.* He defiled every man he toucht, *Levit. 15. 7.* His very Saddle he rode upon was unclean, *Levit. 15. 9.* He defiled the Tabernacle of the Lord, *Numb. 19. 13.* He defiled bread, pottage, wine, oyl, &c. *Hag. 2. 13.* Thus an unclean sinners pitch touches nothing which it defiles not. He defiles Word and Sacraments, the Lords Tabernacle, and his Table. Is it any wonder then, that coming to the Sacrament, he meets with a breach and a curse? *If any man defile the Temple of the Lord, him shall God destroy, 1 Cor. 3. 17.* Put Table in stead of Temple, and it is as true; *If any man defile the Table of the Lord, him shall God destroy, He that defiles the Tabernacle of the Lord, shall be cut off from Israel, Num. 19. 13.* And whosoever defiles the Table

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Sicut Sanctum Canes non sanctificat, nec Margaritæ porcos nutriunt, sed contra Canes coinquinant sanctum, & porci margaritas contriungunt. Sic si hominibus caninos, vel porcos mores habentibus sanctum dederis, nec sanctum illos sanctificat, sed contra, ipsi sanctum coinquinant. *Chrys. Hom. II. oper. imper.*

Gap. 6. Table of the Lord, as well as the Tabernacle of the Lord, shall God cut off from his people. Their sin was foul and hainous, *Mal. 2. 12.* that said, *The Table of the Lord was polluted:* what is their sin then that do not say, The Table of the Lord is polluted, but do pollute and defile it? God sorely complains of it, That their *common Tables* in their houses, at which they did eat and drink, and take their common repast, that they were defiled with Drunkenness and gluttony, *Isai. 28. 8.* *All Tables are full of vomit and filthiness, so that there is no place clean.* An horrible thing to defile a mans own Table, with the vomit and filthiness of Drunkenness? What an horrible thing then to pollute Gods Table with such filth? And what doth that man better, that when he hath defiled himself with Drunkenness, and with the vomit and filth of it, yet before he hath humbled himself with sorrow for it, and before he hath utterly forsaken and renounced it, doth presume in that filthy case to come to Gods Table? How horrible a thing were it to defile the Lords Table with the vomit of Drunkenness? now,

let

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let all that defile themselves with drunkenness, bethink themselves how they can before God free themselves from it. And so all that live in other foul sins, let them consider how they can wash their hands from the guilt of this sin. Therefore when God sees his Ordinance defiled by them, his wrath is kindled, and he smites them with a curse. Incense from foul hands is an abomination, *Isai. 1. 13, 15.* not only no sweetness in it, but a filthy stench in it; yea, such an offensive savour from it, as provokes God to wrath. *If a beast touch the Mountain, it must be stoned, or thrust through with a Dart, Hebr. 12. 20.* If such severity against a Beast, how much more shall it be against a Man, that by his base and brutish lusts makes himself a *Beast*, and yet will dare, not only to touch the *Mountain*, but to go up into the *Mountain*? Any Beast that had toucht the *Mountain*, must have dyed for it, though it had been a *clean beast*; how much more if it had been an *unclean beast*? That man that by his base and brutish courses becomes a *beast*, he is not only a *beast*, but an *unclean beast*. *If a Sheep had toucht the*

Insenſi odor de im-  
mundoru  
manibus  
reputatus  
eſt pro ſa-  
tore, &  
iram non  
gratiam  
pæſump-  
tio meruit.  
Cyp. de  
Cæn. Dom.

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Mountain, it must have been stoned, or thrust through with a Dart, much more then should a Dog or an Hog, if they had toucht the Mountain.

O that they would seriously consider this, who in the guilt of their sins, smoking and reeking, thrust in themselves unto the Table of the Lord, and that their hearts would tremble to think how dreadful a thing it is to pollute Gods Ordinance. Is it a small thing in your eyes to defile Gods Table? Is it nothing with you to pollute holy things? It was a smart and piercing speech of *Ambrose* to *Theodosius*, offering to come in the guilt of that slaughter at *Thessalonica*: *What? wilt thou reach forth those hands of thine, yet dropping with the blood of unjust slaughter, and with them lay hold upon the most holy Body of the Lord? Or wilt thou offer to put that precious Blood to thy mouth?* So may it be said to many coming to the Sacrament: *What? will you reach forth those hands of yours defiled with blood, with the blood of oppression? those fingers of yours defiled with iniquity, Isa. 39. 3. and with these hands and fingers touch these holy Mysteries? with these lips of yours*

*Ita ne adhuc stiles in-juste ex-dis cruce manus ex-tendes, & iis sanctis-simum Domini corpus ap-prehen-des? Vel tu pretiosum sanguinem Do-mini ad-movebis ori tuo? Magdeb. Cent. 4. a. 6.*



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yours that have spoken lyes, that dayly drivel forth such a deal of obscene filth, that with so many foul Oaths, and bloody Blasphemies, have dishonoured God; with these mouths with which you have so often swine-like swilled unto drunkenness, and with which you have drunk of the Cup of Devils, with these lips and mouths will ye offer to drink the precious Blood of Christ? Is it not sin and guilt enough, that with your sins you have already defiled your hands, fingers, lips, mouths, but that now also you will needs come, and defile the Lords Table? It is more then you can answer that you have thus defiled your selves; why will you double your sin and your damnation, in defiling also these sacred Mysteries? Consider this with trembling hearts all impenitent persons, and you especially that dare impudently crowd in to the Sacrament when you come piping hot out of your sins and provocations.

2. Secondly, Because a man coming in his impenitency, he brings his sins along with him, and they put God in minde to do justice upon him. There



Cap. 6. is a prayer for their King, *Psalms 20. 3. The Lord remember all thine offerings, and accept thy burnt-sacrifice.* That is a special thing we should aym at in all our services, that God would remember them, that they may come up in remembrance before God. Now when a man lies in his sins, and brings them with him to an holy service, they will rise up in remembrance against him at that very instant; and so not his services, but his sins being remembred, a man shall not only miss of acceptance, but meet with a breach and a curse: see *Hos. 8. 13. They sacrifice flesh for the Sacrifices of mine offerings, and eat it, but the Lord accepteth them not.* But why did not God accept them? The next words shew the reason, *Now will he remember their iniquity:* No marvel he remembers not their sacrifices, when he remembers their iniquity. And yet this is not all: he will not only not accept, but he will visit their sins. When iniquity comes up in remembrance, God will visit their sin. And when will he visit? Now will he remember their iniquity, and visit their sin. Now will he remember their iniquity, now, even just now, as they be sacrificing; and now will he

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he visit their sins, even then plague and smite them spiritually; when? in their Sacrifices. *God* remembers wicked mens sins at all times, especially when they come to him in holy duties; even *then* when they come to the Sacrament, he *remembers* them *then*, freshly remembers them *then*. When *God* sees a wicked man come with his sins to the Sacrament, he doth (as it were) on this manner speak in Heaven: Behold, here is a man come to the Sacrament without repentance, and he thinks to do me a goodly piece of service, but by no means do I accept him, nay I abhor him, and am angry at his coming: I *remember* that at such a time he was drunk, I *remember* that he is an adulterer, a covetous worldling; I *remember* at such a time how he gripped, pinched, and defrauded his brother; I *remember* he is a common neglecter of the duties of my Worship; and now without repentance for these sins he is come to my *Table*; therefore now all these his sins come up afresh in my remembrance, and he shall be so far from being accepted, that I will now at this very time of his Receiving smite him with my Wrath, my

Cap. 6. curse be upon him and his receiving, instead of a blessing, let Satan enter into him, and carry him on still to all ungodliness. It is a heavy judgment to have *God remember and avenge our sins in the Sacrament*. Thus God doth with impenitent persons, because they bring their sins thither with them. Sins brought along to the spiritual Banquet of the Sacrament, they will do by men, as *Esther* did by *Haman* at the Banquet of Wine, *Esther* 7.2,6. Whilest he is at the Banquet of Wine, she petitions against him, and she accuses him; the adversary and enemy is this wicked *Haman*: and verse 7. *The Kings wrath is up at the Banquet of Wine*, and he presently gives sentence against him. So all the sins that a man repents him not of, when he comes to the Sacrament, do come with him; and they being present, do pick out *that very time* to accuse him, and to say, This man is a drunkard, an unclean person, a common swearer, an adversary, an enemy to Religion: even thus at the Banquet of Wine, sin unrepented of puts in accusations against men. And therefore no wonder that *Gods wrath* is kindled against such; even at the Banquet

Banquet of Wine, when they bring a-  
long with them those that accuse them,  
and clamour against them at that very  
time. Cap. 6.

So that these things considered, let  
us be awakened and stirred up in the  
fear of God, to look to it, that we pre-  
sume not to come to Gods Table in  
our sins and impenitency; unless we  
have mourned for our sins, the Sa-  
cramental Bread will be unto us as  
*bread of mourners*, *Hosea 9. 4.* unclean  
bread that will defile us. Unless we  
do by Repentance wash away our fil-  
thiness, we shall pollute Gods Ordi-  
nance, and bring accusers with us, that  
will put God in remembrance to curse  
us. And were it not better for us be-  
fore we come to remember our sins  
our selves, and to be humbled for them,  
and renounce them? Christs Body was  
layd in a new Sepulchre, where never  
any had been layd; and he will give his  
Body to none, but such as come with a  
new heart. This *new Wine* must not be  
put into old *vessels*, but *new Wine* must  
be put into new *vessels*. Be new vessels  
therefore by Repentance, that the new  
Wine of the comforts of Gods Spirit



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Rogo vos  
fratres,  
num est  
aliquis qui  
in arca  
sordibus  
plena vel-  
let mittere  
vestem su-  
am? Et si  
in arca  
sordibus  
plena non  
mittitur  
vestis pre-  
tiosa, qua  
fronte in

anima quæ peccatorum sordibus inquinatur, Christi Eucharisti suscipitur? Non puto esse aliquem hominem qui in arca sua ubi pretiosas vestes habet repositas, acquiescat aut carbonem vivum aut qualemcunque scintillam includere. Quare hoc fratres? quia timet ne comburantur vestimenta quibus in festivitate induitur. Rogo vos fratres, qui in arca sua non vult scintillam ignis includere, quare in anima sua flammam iracundiæ non timet accendere? *Aug. Ser. de Temp. 252.*

may be poured into us at the Sacrament. I will close this Point with *S<sup>t</sup> Augustins* words: *If a man will not put a fair and precious Garment into a foul Chest, with what face can he take the Sacrament of the Eucharist into a filthy Soul? There is no man that will put live Coals into the Chest where he puts his best apparel. Why so brethren? because he fears his garments may be burned with which he clothes himself on Festivals. I beseech you brethren, he that will not put fire into a Chest, why is he not afraid to kindle the flame of wrath in his own Soul?*

## CHAP. VII.

*Of the necessity of Charity and Love in him that will be an orderly Communicant.*

**N**OW follows the fourth thing required in *Habitual Preparation* to the Sacrament, and that is *Charity and Love* towards our Brethren. This is a thing necessarily required. This is a truth



truth confessed on all hands, that men should be in *charity* that come to the Sacrament. And many that have no great care, nor make any great conscience of coming with Knowledge, Faith, or Repentance, yet will seem to make some scruple of coming without *Charity*. Yea though many will not abstain from their Drunkenness, Oaths, &c. yet if there be a breach, and a falling out between them and others, they will by no means meddle: though without breach of *Charity* a man may judge of them, that they are reasonably well contented: that they have so fair an excuse to stop the mouths of their Consciences, that are ready to check them, and quarrel with them for their neglect of Gods Ordinance. For if out of conscience they scruple coming to the Sacrament without *Charity*, why then scruple they not living without it? But yet this shews, that *Love* is a necessary preparative to the Sacrament. It is that which indeed is necessary in all our Services of God, and duties of his worship. It is required in all that will pray aright, 1 *Tim.* 2. 8. *I will that men pray every where, lifting up pure hands without wrath.* Every Christians

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Christians care should be to have his prayer like *Iob*s. *Iob* 16. 17. Also my Prayer is pure. The way to have our prayer pure, is to lift up pure hands, without wrath. Love is that which makes heart, and hands, and so prayer pure from the defilement of wrath. It is required in all that will hear the Word aright, *Iam*. 1. 19. They that will be swift to hear, must be slow to wrath. And *vers*. 21. All superfluity of malitiousness must be layd apart to fit for the receiving of the Word. So *I Pet*. 2. 1, 2. Wherefore laying aside all malice, as new-born Babes desire the sincere milk of the Word. And so likewise no less requisite in all such as will come to the Sacrament in due Order. Every Sacrifice was to be salted with Salt, *Levit*. 2. 13. And every oblation of thy meat-offering shalt thou season with salt. Thou shalt not suffer the salt of the Covenant of thy God to be lacking, &c. With all thine offerings thou shalt offer salt. Unseasoned services are unsavory services. Services without salt, are services without savor. And here is a salt wherewith all our duties are to be sprinkled, *Mark* 9. 50. Have salt in your selves, and have peace one with another.

ther. And as at all times, so especially it is required before we come to the Sacrament. If without love, we are neither fit to pray nor hear, then not fit to receive the Sacrament, for he is not fit to receive the Sacrament, that is neither fit to pray, nor hear the Word. The necessity of it will appear by these things:

1. By that so well known a place, *Matth. 5. 23, 24.* If then bring thy gift to the Altar, and there remember that thy Brother hath ought against thee, leave there thy gift before the Altar, and go thy way; first be reconciled to thy Brother, and then come and offer thy gift. It may seem to be somewhat an odd thing, an incongruous carriage, and to carry some shew of irreverence with it, that a man being come into the Temple, having brought his Offering before the Altar, should all on a sudden turn his back upon the Altar, and go his ways out of the Temple. Might not a man therefore in such a case better have stayd there still, so that in his heart he were sorry for the wrong done to his Neighbor, and be fully resolved so soon as the Sacrifice is ended, to recon-

cile

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Nunquam  
mihi con-  
tingat tur-  
batum ad  
pach acci-  
dere sacrifi-  
cium cum  
ira & dis-  
ceptione  
contingere  
Sacramen-  
tum. Certe  
non reci-  
pietur ma-  
nus quod-  
cumq; me-  
um quod  
defero ad  
Altare, nisi  
ante pla-  
cato fratre  
quem me  
forte la-  
siffe memi-  
nero quan-  
to minus si  
meipsum  
non plac-  
vero prius.  
Bern. de  
precept. &  
dispens.

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Et tum ve-  
niens offe-  
res munus  
tuum. Vt  
mihi mise-  
ro, ne di-  
cam & tibi  
qui tanto  
tempore  
aut non  
obtulisti mu-  
nus, aut ira  
perma-  
nente sine  
causa ob-  
tulisti. Hi-  
ronymus, Ep-  
istola ad Galatras  
Materni.

cile himself to him: No, it will not serve the turn; but how odd and undecent it may seem to be, yet *go thy way, and first be reconciled, and then come and offer thy gift.* Not offer thy gift, and then go and be reconciled. This must be done first, it is a preparative duty, and preparative duties must be done. Now as in Sacrifices, so it is in Sacraments, God will have Love and Reconciliation, before men come to his Table. Go *first* and be reconciled, before thou go to receive the Sacrament. He that will go to the Sacrament without *Charity*, can look for no better then to return without fruit. Uncharitable receiving can be no better then unprofitable receiving.

2. That same, 1 Cor. 12. 13. *By one spirit we are all baptized into one Body, and [by one spirit] have been all made to drink into one spirit.* The Apostle had shown before, Vers. 8, 9, 10. that though some men do receive personal peculiar gifts, yet are they given by the Spirit, for the good of the whole Church. The reason in brief is, because all the whole Church is but *one Body*, and *one Soul*: and every Beleever being a member of that Body, whatsoever he hath, he hath it not for him-



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himself, but for the common good of the Body. But now the question might be, whether all Beleevers be one Body, and one Spirit or Soul? Now therefore the Apostle shews and proves this unity of the Church, that all Beleevers are one Body and Soul, from the end and effect of the Sacrament, which is to seal this unity. That they be *one Body*, it appears by the Sacraments of Baptism; *for by one Spirit we are Baptized into one Body.* That they be *one Spirit or Soul*, it appears by the Sacrament of the Lords Supper, *for by one Spirit we are made to drink into one Spirit or Soul.* Thus by both the Sacraments is this unity sealed. Observe then that a main end and use of the Supper is, that we may be *made to drink into one Spirit, into one Soul.* Therefore is there great reason that men should come to the Sacrament in Love and Charity, or else how shall the end and use of the Sacrament be made good? How can they be made to drink into one spirit, that are of two spirits, of two different contrary spirits? It is exceeding requisite that they be *of one spirit*, that come to be made *drinkers into one spirit.* It is love that



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that makes men of one spirit, and so fits them to be made in the Sacrament to drink into one spirit: Love makes men of one spirit, the Sacrament seals this unity of spirit. There cannot be an unity of spirit sealed, till there be an unity of spirit made. Now because it is love that makes this unity, and this unity must be sealed at the Sacrament, therefore necessarily must a man come with love, that will come aright to the Sacrament, or else he frustrates a main end of the Sacrament.

3. Thirdly, As the Sacrament of Baptism is the Sacrament of our new Birth, so the Sacrament of the Supper is the Sacrament of our new life, and spiritual nutrition and growth. And unto it should a man come, that in the right and religious use of it he may be spiritually nourished, and may thrive, and grow in grace and goodness. Now no man can grow, thrive, or be nourished by the use of the Sacrament, that comes to it without love. The whole Church is a Body, every Christian is a Member of that Body: now a Member that will grow in the Body, and thrive, must necessarily be united

united to, and conjoynd with the Body. If a Member be separated from the Body, it cannot be nourished and grow: an hand or an arm rent, or cut off from the body, cannot be nourished, nor grow. Nay, though a part of the body be not separated from the rest, yet if there be but a dislocation of a part, so that it be onely but of joynt, it cannot thrive and prosper till it be set in joynt again. So it is here in the Body Mystical; it is a growing Body, every Member thereof grows and encreases; *Colos. 2. 19. It encreases with the encrease of God.* But how comes it to encrease? *All the body by joynts and bands having nourishment ministred and knit together, encreaseth with the encrease of God.* So that unless the Body be knit together by joynts and bands, it cannot encrease by the Ministration of nourishment. But now what are these joynts and bands, and what is it that knits the parts of the body so together as that it encreases? That the Apostle lays down somewhat more fully, *Eph. 4. 16. From whom the whole Body fitly joynd together, and compacted by that which every joynt supplies, makes encrease*  
of

Cap. 7. of the Body, unto the edifying of it self in Love. These words are taken and translated from the natural Body; and the Apostle shews that it is in the Church, the mystical Body of Christ, as in a natural Body. Now in a natural Body, first; there be divers and small members which go to the making of it up; secondly, the members are fitly joyned and compacted together: thirdly, there is a conjunction of them after an excellent manner, and that thus: all the severall parts they have their bones, the solid parts of those members. Now these bones are coupled by the joynts, so as the end and the round part of one bone goes into the hollow end of another; This is an *αλληλὴνχία*, or *ἀλλήλ*, Eph. 4. 16. Colos. 2. 19. But this is not all, but as the joynts are fitted and suited each to other, so as the round part of one joyns to the hollow part of the other, so also that there may be a sure co-articulation, there be certain ligaments and bonds that grow fast to the end of each bone in the joynt, that fasten bone to bone; this is *συνδεσμὸς*, Colos. 2. 19. There is not onely a fitness by which one bone suits with another in the joynt, but

but there is a fastness also by vertue of that bond which knits bone to bone. This is a compaction by that which both the bones in the joynt mutually minister: Fourthly, the parts of the Body thus sweetly fitted and suited together, and thus firmly fastened, they all by their nourishment received, thrive and grow, and so the Body encreases, which it could not do, if there were a dis-union, or a dislocation, or a luxa- tion of those parts. Now thus it is in the Church, the Body of Christ; 1. There be many and sundry members to make up this Body. 2. They are all joyned and compacted together. 3. Their con- junction is after the same manner. The mindes and spirits of Belcevers are so coupled together, as that one mans spi- rit doth, as it were, insinuate it self in- to anothers: and that this conjunction and joynt may be the surer, there be certain bonds and ligaments that knit these members together: and these bonds are two: First, *The Spirit of God*, they have all one and the same Spirit, *Eph. 4.4. One Body, one Spirit*: and by this one Spirit Christians are knit in this one Body, *1 Cor. 12.13*. Secondly,



Sup. 7. *The bond of Love and Peace*, and every  
 joynt or member supplies and ministers  
 this bond each to other, whereby they  
 are knit each to other, *Ephesi 4. 3. En-*  
*deavoring to keep the unity of the Spirit*;  
 that is, endeavoring to be of one spirit  
 and minde, as two bones meeting at a  
 joynt, are coupled in the unity of the  
 joynt: there is the *Αἰὼν* or *Αἰωνία*,  
 that spoken of, *Romans 12. 19. Τὸ*  
*ἀντιποιεῖν οὐκ ἀλλήλους φθόνου.* There is  
 a fift joyning together, and this is add-  
 ed in the bond of peace, there is the  
 compaction of both by that which each  
 joynt supplies; each Christian supply-  
 ing and ministering the bond of peace  
 and love; do thus knit and joyne toge-  
 ther themselves members in the same  
 Body: this is the *συνάκροις*. So *Galos.*  
*2. 19.* there is mention, not onely of  
 joynts, but of bonds. And *Col. 3. 14.*  
 Love is called, *The bond of perfection*,  
 that is, a bond which doth perfectly  
 binde together the members of the my-  
 stical Body, each ministering and supply-  
 ing love to another; as the ligaments  
 that knit bones together are mutually  
 ministered from both the bones: so that  
 the compaction of the members is by  
 the

Ἀφ' ὧν καὶ  
 συνδέσ-  
 μων.



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the ligament of Love, as the Apostle expresses it, *Eph. 4. 16.* Fourthly, the Body of the Church thus compacted, increases it self, and is edified, and grows up, *Eph. 4. 16. Maketh encrease of the Body unto the edifying of it self in Love.* The Body encreases and edifies when the several parts do, and they do encrease and grow when joyned together and knit together in love. So that all this serves to shew the necessity of Love in such as come to the Sacrament; we come to the Sacrament to be nourished, to grow, to encrease: none of these can be done without Love. A man coming to the Sacrament out of charity, is a member out of joynt; yea, as a member dis-united. It is not possible such a member should be nourished and thrive. As therefore a man would finde nourishment and encrease with the rest of the Body, so it concerns him to come prepared with Love.

4. God requires that men should eat their bodily food with love and mutual charity. There is little contentment in bodily Feasts, when men sit down at one Table with divided hearts and affections: we may see, *1st. 2. 46.* how

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the Primitive Christians did eat their common Bread at their common Tables. *Breaking bread from house to house, did eat their bread with gladness and singleness of heart:* the which they could not have done, if they had not met at their Houses and Tables, as they did in the Temple, in the same verse, *with one accord*, or unanimously. They could not have eaten with gladness and singleness of heart, if they had not eaten together in love. For there can be neither *gladness* nor *singleness of heart* where love is wanting. And if they came together with such love and affection to their common Tables to take their bodily repasts, how much more, think ye, did they come with love, and all good mutual affection one to another to the Lords Table? Therefore it was, that before the Sacrament they had their Love-feasts to testifie with what affection they came to the Lords Supper. The sweet and sauce of a common repast is love, *Prov. 15. 17. Better is a dinner of green herbs, where love is, then a stalled Ox with hatred:* Love makes a few green Herbs far better cheer then the greatest fare that is eaten with

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with hatred and malice. If love therefore be required at our own Tables, that when we eat together, we should eat in love; how much more then will God require it in those that come to sit down at his Table? Saint *Augustin* would not endure any at his Table that should shew any malice against others, in backbitings or detractions, and had two Verses written on his Table, to be Monitors to such as sat thereat, that in such cases that Table was not for them. And how much less will the Lord endure any at his Table, that come thither with malice and hatred against their brethren? Such must know that they are utterly unworthy to come to the Lords Table.

Quisquis  
amat dictis  
absentum  
rodere famam,  
Hanc  
mensam  
indignam  
noverit esse  
sibi.  
*Pist. de  
vita Aug.  
c. 22.*

To come to the Sacrament in malice, and to eat it in distemper of spirit, is *not to eat the Lords Supper*: that is, such as so come do not so receive it, in regard of the benefit and blessing, as if they received so holy an Ordinance as the Lords Supper: see 1 Cor. 11. 20. *When ye come together therefore into one place, this is not to eat the Lords Supper.* The Particle, *Therefore*, carries the words to something before, to that,

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Vers. 18. When ye come together in the Church, I hear there be Divisions amongst you; when ye come together therefore in one place, this is not to eat the Lords Supper. Therefore when men come together, and there be Divisions amongst them, this is not to eat the Lords Supper; for such persons eat not the Lords Supper, in regard of the benefits and blessings that are received at the Lords Supper, because they eat not after the due Order. This is not to eat the Lords Supper, says the Apostle; For, ver. 21. in eating, every one takes ~~more~~ <sup>before</sup> other his own Supper; and one is hungry, and another is drunken. So it may be said in this case, to come in malice to the Lords Table, this is not to eat the Lords Supper, which is a Supper of love: for how do they eat the Lords Supper, when in eating, one mans heart swells against another; one man is sick with envy, another is filled with malice and hatred. They eat ~~my~~ <sup>as they eat</sup> bread, Psal. 14. 4. Ye bite and devour one another, Gal. 5. 15. Think we when men eat up one another, and devour one another, that they be fit to eat at the Lords Table, or to eat the Lords Body, or

or if they do eat the Sacrament, think we that they do eat the Lords Supper? that they sup with Christ, and have any fellowship with him? It is a good disposition in one sence to eat the Supper of the Lord in *bitterness*, with *bitterness of sorrow* for sin, but to come in *bitterness of spirit* in regard of hatred and malice, this is that which will so embitter the Ordinance unto us, that we shall have little comfort in the action. The Sacrament is a Seal, and in the right use of it the Spirit seals up a mans Redemption to him. Now he that would at any time be sealed by the Spirit of God, especially in the use of the Seal of the Sacrament, must take heed that he grieve not the Spirit of God; *And grieve not the holy Spirit of God, whereby ye are sealed unto the day of Redemption, Eph. 4. 30.* If we grieve him, how shall we look to have him seal us? Specially when we come to the Sacrament? I, but what is it that grieves him, so that he will not seal? Judge by that which immediately follows, Vers. 31. *Let all bitterness, and wrath, and anger, and clamor, and evil speaking be put away from you, with all*



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*malice. Therefore bitterness, wrath, and malice, they grieve the sealing Spirit of God. We lose our errand when we come to the Sacrament, and go away unsealed; we go away unsealed, when we grieve the Spirit; we grieve the Spirit when we come to the Sacrament with a malicious, and embittered spirit. Therefore as at all times it is good counsel to put away bitterness and malice, so it is especially when men come to the Sacrament. There is a leaven of malice, and the Feast must not be kept with that leaven, 1 Cor. 5. 8. This must be purged out as old leaven. That same of the Apostle, 1 Cor. 14. 20. may serve for a Rule for coming to the Sacrament, Brethren, be not children in understanding, howbeit in malice be ye children. How many come to the Sacrament as children in one sense, and not as children in another? As children in an ill sense, and not as children in a good sense; for Knowledge as very Children, to come thus like children is a dangerous thing. But to come as children in regard of malice, as free, as voyd of it as children, thus to come like children is an happy thing. And as our Saviour speaks in another*  
case

case of receiving the Kingdom of God ; so in this sence it is true of receiving the Sacrament ; Luk. 18. 17. *Verily I say unto you, whosoever shall not receive the Kingdom of God as a little child, shall in no wise enter therein.* So, whosoever shall not receive the Sacrament as a little child, in regard of freedom from malice, he shall reap no fruit by his receiving. Therefore as St Paul speaks of charity in the general, so I close this point concerning charity in this particular, to fit a man for the Sacrament ; 1 Cor. 13. 2, 3. *Though I have the gift of prophecy, and understand all Mysteries, &c. and have no charity, I am nothing. And though I bestow all my goods to feed the poor, &c. and have not charity, it profits me nothing.* So in this case, though thou often and frequently receive these holy Mysteries, & yet have not charity, *thou art nothing,* and thy receiving is *nothing.* Though thou receivest the Sacrament every day in the week, and givest liberally at the Sacrament to the poor, and yet hast not charity, *it profiteth thee nothing.* So much wrong they do themselves that come not in due order to the Sacrament, with that love & charity which God requires.

Cap. 8.

## CHAP. VIII.

*The necessity of Obedience in an orderly Communicant.*

**T**He last thing remains requisite in *Habitual Preparation* to the Sacrament, and that is Obedience to God and his Commandments. He that will come after the due Order, must be such an one as, *Psal. 50. 23. That orders his conversation aright.* That he doth, that walks *orderly*, according to the Rule of Gods Word, and in obedience thereto. Such an *orderly man* must he be that will be an *orderly Communicant*. It is impossible for him to be an *orderly Communicant*, who is a *disorderly man*. He walks *disorderly* that walks *disobediently*, *2 Thes. 3. 7. That walks disorderly.* Who is he that doth so? *Verf. 14. If any man obey not our word.* And if it were possible to have all the former things without this, yet the want of this would mar all. For what though a man had all knowledg, and all understanding that can fall within a mortal capacity, yet what is it all if Obedience were wanting? All such knowledg is as ignorance; *1 Joh. 2. 3, 4. Hereby we know that*

that we know him, if we keep his Commandments. He that saith, I know him, and keepeth not his Commandments, is a liar, and the truth is not in him. There be many things, and yet are blind, I sa. 4. 19, 20. and that because Obedience is wanting. And how welcom ignorant and blind persons be to the Sacrament, we saw before. And what evidence is there of the truth of faith, where Obedience is wanting? Thou sayst thou hast faith when thou comest to the Sacrament, *show me thy faith by thy works*, by thine Obedience. As faith is the principal of all true Obedience, so Obedience is the evidence of true faith. He that is wanting in Obedience, must needs be wanting in faith, and he that comes to the Sacrament without faith, comes to no purpose. And how will it appeare that that man hath repented, and truly turned from his sin, who is not yet in the ways of Obedience? There is no man repents, but he brings forth fruits worthy of repentance. The fruits of Obedience are the fruits be- seeming Repentance. And how is there love without Obedience? *When loe is the fulfilling of the Law, Rom. 13. 8.* How

can

Cap. 8. can the Law be fulfilled without Obedience? So needful is Obedience to qualifie a man for the Sacrament. A mans care must be to eat and drink worthily. He that will do so, must have a care to do that, *Col. 1. 10. To walk worthy of the Lord.* He that is an *unworthy walker*, can never be a *worthy Receiver*. But how may a man walk worthily, or what is it to walk worthy of God? The Apostle teaches us what it is in the same place, *That ye might walk worthy of the Lord, unto all pleasing, being fruitful in every good work.* So that to walk obediently is to walk worthily: And such a worthy walking fits for a worthy Receiving.

It is that which God regards more then all outward performances, then the services of his Worship. It is a common error in many men to think, that if they perform the outward duties of worship, they do enough, and that these alone are highly well-pleasing to God, though no more be done. They think, so long as they pray, hear the Word, receive the Sacrament, all is wondrous well, though they make no conscience of Obedience to Gods Will otherwise; though they obey not, yet because they



they do duties of Worship, that they do God very acceptable service; whereas the truth is, that when we give not God Obedience, all services have poor acceptance. Profession of Religion and Godliness a good thing it is, but yet a vain thing without Obedience. *Excellent speech becomes not a fool, Prov. 17. 7.* And what though *Israel cry, My God, we know thee*, what is this to the purpose, so long as *Israel hath cast off the thing that is good? Hos. 8. 2, 3.* Disobedient profession is abominable, and a kind of Atheism, denying God, *Tit. 1. 16.* And as profession, so performances vain. Their Sacrifices without Obedience, as acceptable as a *Dogs head*, or as *Swines blood*, *Isa. 66. 3.* Hearing without Obedience as good as nothing, *Ezek. 33. 31, 32.* no more then hearing a *song*, or a *Musician*. God is highly well-pleased with *Prayer*; and yet he that prays to God, and yields him not Obedience, will find poor speed; *Prov. 28. 9.* *He that turns away his ear from hearing the Law, even his prayer shall be abomination.* Yea, the receiving of Sacraments is to as little purpose as all the rest; *Rom. 2. 25, 26.* *Circumcision profits with Obedience.* *Circumcision*

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*circumcision is made uncircumcision without Obedience, and a true circumcision with Obedience preferred before circumcision without. Circumcision profits if thou keep the Law; so receiving the Communion profits, and thou shalt find benefit and good by it, if thou be one that walkest in Obedience to God. But if thou be a breaker of the Law, thy circumcision is made uncircumcision. So if thou be not obedient to God and his Law, thy Receiving is no better then not Receiving. It is a good thing to come to the Sacrament, but it is a better thing to give God Obedience; and it is the best of all, when first giving God Obedience, we then come to receive the Sacrament. That which Samuel speaks to Saul, is true in this case, 1 Sam. 15. 22. Behold, to obey is better then sacrifice. Sacrifice was a solemn service. Saul thought Sacrifice was a goodly thing; and so it was, when performed with Obedience; but he thought if God had Sacrifice, it was no matter for Obedience. Therefore Samuel teaches him another lesson, that his Obedience without a Sacrifice had been better then a Sacrifice without Obedience. And so, behold,*

*behold, to obey is better then to receive Sacraments.* There were divers Reasons why Obedience was better then Sacrifice. 1. Because Obedience was more spiritual then Sacrifice. 2. *Sacrifice* was only at set and solemn times; *Obedience* was to be dayly, hourly. 3. Sacrifice wicked men might and did offer, *Cain* sacrificed as well as *Abel*; Obedience only could a good man perform, a wicked man obeyed not God. 4. Sacrifice was nothing, if separated from Obedience; Obedience separated from, and performed without Sacrifice, might be acceptable. 5. Obedience qualified and fitted a man for Sacrifice, and prepared him to be an acceptable Sacrificer: But Sacrifice fitted not a disobedient person unto Obedience: Therefore to obey was better then to sacrifice. Upon the same grounds to obey, is also better then to receive *Sacraments*. It is a more spiritual service then bare receiving, it is a continual, and a more dayly duty; it is a duty which many do not, cannot do, that yet receive the *Sacraments*; it may be accepted when the Sacrament is not received, not the receiving of the Sacrament accepted with-

Cap. 8. without it; and it is that which qualifies and prepares a Receiver for the *Sacrament*. And how needful it is for a Communicant to be prepared thus, will appear by these things.

1. First, When we come to the *Sacrament*, we come to eat the *Flesh* and *Blood* of *Christ*, we come to eat *Christ*. It is but a folly to hope to eat *Christ*, when we yeild not *God Obedience*, *My Flesh is meat indeed, and my Blood is drink indeed; Joh. 6.* But for whom is it meat and drink? For such as when they come to the *Sacrament*, are found such as our *Saviour* was, *Joh. 4. 34. My meat is to do the Will of him that sent me.* Take, eat, *this is my Body*: he therefore offers his *Body* to be eaten. But may any one eat it? Is it meat for all sorts to eat? No, see who they are that eat and drink; *Cant. 5. 1. Eat, O friends; yea, drink abundantly, O beloved.* He calls upon his *friends*, and his *beloved*, and cheers them up to eat and drink; we must then be his *friends* and his *beloved*, if we will eat and drink. And who then are his *friends*? who are his *beloved*? Such as yield him *Obedience*, such are his *friends*; *Joh. 15. 14. Ye are my friends;*  
if

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if ye do whatsoeuer I command you. Such are his beloved, *John 14. 21.* He that hath my Commandments, and keeps them, he it is that loveth me, and he that loveth me, shall be loved of my Father, and I will love him; he shall be my beloved. Such are his best beloved friends, his brother, sister, and mother, *Mat. 12. 49, 50.* Such friends shall be sure to eat and drink, and to drink abundantly; and Obedience making us such friends, makes us fit to eat and drink at his Table. Look how the Prophet speaks of eating the good things of the Land; so it is in eating the good things of the Sacrament; *Isai. 1. 19.* If ye be willing and obedient, ye shall eat the good things of the Land. There were good things in the Land of Canaan; it was a Land flowing with milk and honey; they were good things. There were precious fruits brought forth by the Sun, and precious things thrust forth by the Moon; *Deut. 33. 14.* Now God promises them to make them partakers of these good things, that they should eat of these precious fruits of the Land: but mark upon what condition; *If ye be obedient, ye shall eat the good things of the Land.* The case is the same



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here. In the Sacrament there be good things, there be precious things put forth by the Son of Righteousness, thrust forth by the Spirit of God. Now these things are there to be eaten; *Take, eat, This is my Body*; but yet they are to be eaten with the same condition, If ye be *obedient*, ye shall eat the *good things* of the Sacrament. If then we come without Obedience, we miss eating the good things of the Sacrament: and as good not to eat the Sacrament, as not eat the good things of it. Any man may eat the Sacrament, but only such as be obedient eat the good things of it: Judge then how much it concerns to come to the Sacrament prepared with Obedience.

2. Secondly, When we come to the Sacrament, we come thither to have communion with Christ. They must first be obedient to *Christ*, that will have communion with Christ: *Rev. 3. 20.* There is a promise of communion that Christ will have with us, and that we shall have with him; *I will come in to him, and will sup with him, and he with me*; we will have mutual communion together. But yet mark upon what terms

terms that communion is promised: *Cap. 8.*

*Behold, I stand at the door and knock; if any man will open unto me, I will come in, &c.*

Christ he knocks at the door of mens hearts by the gracious motions of his Spirit; by the Ministry of his Word he calls for this and for that Duty: Now when we yield Obedience to his voyce and calls, then *we open the door*; and when the door is opened, he enters, and there follows mutual fellowship between him and us: if the door be kept barred and bolted, then neither *entrance* nor *supper*; but when the door is unlockt and set open, then he enters, and the mutual Supper follows: To teach us, that then Christ will have communion with us, when we are obedient to his voyce; but no obedience to him, no communion with him; even from the Lords Supper will he send them away supperless, that have not opened to him, and yielded Obedience before their coming to the Table. There is a promise, *Joh. 14. 21, 23.* that Christ will come unto us, that *he will manifest himself unto us*: now Christ never makes good this promise more then in the use of the Sacrament;

Cap. 8. there he comes to a man, and there he manifests and makes known himself to a man; that look as it is said in that case, *Luke 24. 30, 31. That as he sat at meat with them, and took bread, and blessed it, and brake, and gave them, their eyes were opened, and they knew him; and vers. 35. He was known of them in breaking of bread;* so it is in this case in the breaking and giving the Sacramental Bread, the faithful have their eyes opened, and they know him, he is made known to them in breaking of Sacramental Bread; in the use of the Supper he specially manifests himself to them. But now observe the condition on which Christ makes this promise, *Vers. 21. He that hath my Commandments, and keeps them, he it is that loves me; and he that loveth me, shall be loved of my Father, and I will love him, and I will manifest my self to him: And so Verse 23. If any man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him: So that both these Promises run with the condition of Obedience; upon a mans Obedience will Christ come; upon a mans Obedience*

ence will he manifest himself to him. *Cap. 8.*

As good not come to the Sacrament, unless Christ also *come* in it to a man: as good never come, unless Christ *manifest* himself to him. If then we would have Christ *come* and manifest himself to us in the Sacrament, so must it be our care to come with, and to manifest our Obedience. A man may ask that question that *Judas* doth, *John 14.22. Lord, how is it that thou wilt manifest thy self unto us, and not unto the world?* So, how is it that Christ manifests himself to some in the Sacrament, and not to other some? To which the same answer in effect may be given, that there Christ gives; Because some are obedient to God, they love him, and keep his Commandments; therefore he shews himself to them in the Sacrament, and they therein have communion with him: but others live not, walk not in Obedience; therefore he neither comes to them when they come to the Sacrament, nor shews, or manifests himself to them; they go as they come.

The Apostle, *2 Cor. 13.14.* speaks of the communion of the *Holy Ghost*. The

Cap. 8. *communion of the Holy Ghost be with you all.* That which he wishes them, should be the thing we should especially aym at in coming to the Communion; namely, *that the communion of the Holy Ghost should be with us.* And it is a clear case, that the Holy Ghost is to be received in the Sacraments, *Acts 2. 38. Be baptized, and ye shall receive the gift of the Holy Ghost;* And he is no less to be received in the Supper, then in Baptism. And when we receive him, his communion will be with us. Now how may he be received? Do all that receive the Sacrament receive him? No, *The world cannot receive him, Joh. 14. 17.* But who are they then to whom God gives the Holy Ghost? See *Acts 5. 32. The Holy Ghost whom God hath given to them that obey him.* So that upon Obedience we have the Holy Ghost, and upon it his communion is with us, as otherwise, so also in the Sacrament. What is it that a man should desire in coming to the Sacrament but that? *Cant. 1. 2. Let him kiss me with the kisses of his mouth, for thy love is better then wine.* Communion with Christ, and the expressions of his favour and love, these



these are the things should be desired Cap. 8.  
 and looked after. What is it recei-  
 ving of Bread and Wine, if a man meet  
 not with expressions of Christs Love;  
 if Christ *kiss* him not with the *kisses* of  
 his mouth? What may be the means  
 to get Christ to *kiss* a man in the Sa-  
 crament? That same, *Psal. 2. Kiss the*  
*Son*, namely, with a *kiss of Obedience* and  
 subjection, for so kissing sometime be-  
 tokened, *Gen. 41. 40.* Let us give him  
 the *kiss of obedience* and subjection, and  
 he will give us the *kiss of his love*, as at  
 other times, so especially in the use of  
 the Sacrament. By both these things  
 then we see, how needful it is for a  
 Communicant to be prepared with O-  
 bedience. And by this also we see how  
 many deceive themselves in their com-  
 ing to the Sacrament, who mind  
 nothing less then obedient walking in  
 a godly course to fit them for the Sacra-  
 ment. How many that give no regard  
 at all to Gods Word, that indeed slight  
 it, and obedience to it, and yet would  
 seem to make an high account of the  
 Sacrament? Make men what account  
 they will of the Sacrament, yet if they  
 slight the Word, and obedience to it,  
 they

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Quid est  
autem de-  
mentius  
quam Sa-  
cramentis  
Domini  
communi-  
care & ver-  
b's Domi-  
ni non  
communi-  
care? Aug.  
de Bapt.  
Cont. Do-  
nat lib. 2.  
cap. 55.

they shall find as little comfort or benefit in the Sacrament, as they give respect and obedience to the Word. See how the Lord speaks, *Psalms 50. 16, 17.* *What hast thou to do that thou shouldst take my Covenant in thy mouth, seeing thou castest my words behind thee?* So God will also say, *What hast thou to do to take the Seal of the Covenant into thy mouth, the Sacrament into thy mouth, seeing thou castest my words behind thee, and refuseth to yield Obedience thereunto?* What likelihood that God will vouchsafe communion with that man in the *Sacrament*, that regards not to have any communion with him in his Word? It is a madness to pretend a desire of communion with God in the *Sacrament*, and to refuse communion with him in his Word; for so they do that yield not Obedience to Gods Word. There is communion with God in Obedience, *Jer. 7. 23.* *Obeey my voyce, and I will be your Gods, and you shall be my people.* And therefore a refusal of communion with God, in refusing Obedience and respect to his Word. And certainly he can have no communion with God in one Ordinance, that re-  
fuses

uses to have communion with him in another.

Cap. 9.

CHAP. IX.

*Of the solemn sequestering and setting a mans self apart before the Sacrament.*

**T**HUS we see how a Communicant is habitually prepared, and wherein his habitual preparation stands. It follows now to speak of that actual preparation which is required in every one that would be a worthy and a welcome guest at the Lords Table, and would come after that due Order that is required: for though a man have all these fore-named qualifications, yet he must not here set up his rest: but there is yet a further work to be done, as we partly before saw in the fourth Chapter. This actual preparation stands in the fitting of himself in special manner for that work and service of Receiving, by doing those things, and performing such duties which are requisite, not onely for a good Christian, but for a good and profitable Communicant. Knowledge, Faith, Repentance, Charity, and Obedience, are required in every one that will be a good Christian. A good Christian

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stian a man must be, before he can be a good Communicant : but yet a good Christian is not enough in the general, there must be something in special done in reference to this duty. Indeed some Papists think that *actual devotion* is not necessary to the Receiving of the Sacrament; because as the Sacrament was of ancient given to children, so now it may be given to mad-men, and frantick persons, who have no actual devotion at all. But it suffices that this conceit is dis-allowed of their own men; for to give persons without actual devotion no more right to the Sacrament then to children and mad-men, is to give them no right at all. There is no question but they may come as orderly to the *Sacrament*, as children and mad-men may do. But whosoever it is that will come orderly, must have actual devotion, and actual preparation, yea though he be already habitually prepared. The five wise Virgins took Oyl in their Vessels with their Lamps, *Matth. 25. 4.* and their Lamps were burning, but yet when they hear the Bridegroom was coming, they presently *arise and trim their Lamps*, and so prepare

prepare to go and meet him. They prepared to meet him when they took their Lamps, and when they lighted them, and when they took Oyl in their Vessels, all this was preparation to meet the *Bridegroom*; but when they hear the *Bridegroom* was coming, then they fall to a fresh preparation, in *trimming their Lamps*, to make them burn brighter and clearer. So it is in this case; habitual preparation is like the taking and lighting the Lamps, and carrying Oyl in the Vessels: actual preparation is like the fresh trimming of them when they burnt dimly. The getting of Knowledge, Faith, Repentance, Love, and Obedience, this is the taking and lighting of the Lamps, and taking Oyl in the Vessels; but the renewing, exciting of these, and the doing of other things in actual preparation, is the trimming of the Lamps. A Musician hath skill and cunning on his Instrument; but yet if his Instrument be out of tune, and his hands cold, and his fingers num; he will first tune his Instrument, and warm and rub his hands and fingers, to make them active and nimbler to play on his Instrument. An Artificer  
hath



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hath the skill of his Trade, and knows the mystery of it thoroughly well; but yet when he goes to build a house, or do some such work, he first grindes, whets, and sharpens his tools. If a Musician shall play upon an untuned Instrument, or with his benumbed fingers, he will make but harsh and unpleasing musick. If the Carpenter, though ever so expert in his faculty, shall work with blunt and gapt tools, he will make but bungling and clouterly work of it. And though a man may have Knowledg, Faith, &c. yet if he rest contented with that habitual preparation, and do not besides actually prepare and fit himself, he is like to meet with little comfort and content in the duty, in regard of the cold and dead manner of performance: he will but fumble and bungle in the work. So that besides this habitual, there is an actual preparation necessary. Now this actual preparation stands in these things:

1. *In a solemn sequestration of a mans self.*
2. *In Examination.*
3. *In renewing and quickening these former Graces in us.*
4. *In*

4. In raising and stirring up in our selves strong desires after Christ.

5. In stirring up in our selves a strong expectation of the benefit of the Sacrament.

6. In seeking God in special and more then ordinary manner by prayer.

1. For the first. In this actual preparation there must be an abstraction and a solemn sequestration of the Soul from all other avocations whatsoever. There may be, and must be some fitting of a mans self for the duty, from the time that a man hath notice of the Sacrament to be administred; but now on the day before, when the time of Receiving approaches, a man should at least towards the end of the foregoing day, separate himself from all other thoughts and occasions, and minde wholly the work of Preparation to the Sacrament. And this sequestration of a mans self stands in two things:

1. In setting aside all lawful thoughts, occasions, and businesses of our callings. Set by all such cares and thoughts, and wholly suspend them. Do as Abraham did when he went to sacrifice Isaac at Mount Moriah, Genesis 22. 4, 5. When he saw the place a far off, he said un-

to

Cap. 9. to them, *Abide you here with the Aſs, and I and the Laid will go worſhip.* It was wiſely and well done of Abraham. He ſaw and knew that if they had gone with him, they would have diſtracted him, they would have been troubleſom to him, and have hindred him in the Sacrifice; they would have cryed out, and have made ſuch clamors, that with no quietneſs and freedom of ſpirit he could have done the ſervice. Therefore when he ſaw the place *a far off*, he bids them ſtay behinde; it was a preparation *a far off*; when he ſaw the place *a far off*. The like ſhould our care be when we ſee the *time a far off*, but ſpecially when we ſee the time neer, and at hand, the Even before, we ſhould then ſet aſide all our thoughts and buſineſſes, and bid them wholly ſtand aſide, and not ſuffer them, not onely not to go to the Mount with us, but not to go into our Cloſets and ſecret Chambers with us. It may be ſuch a buſineſs will be calling upon thee to attend and think upon it, it is a matter of ſome conſequence and concernment, it is not good to ſlight it. It may be there is ſuch an occaſion of weight that calls upon

upon thee to be remembred; but in such a case say to all secular occasions, and avocations, as *Nehemiah* did to *Sanballat* and *Geshem*, when they sent to him, *Nehemiah* 6. 2. Come (say they) let us meet together in some of the Villages, &c. But mark how he answers them, *Vers.* 3. And I sent a messenger unto them, saying, I am doing a great work, so that I cannot come down; why should the work cease whilest I leave it and come down to you?

And though these fellows had so round and resolute an answer, yet they were importuning him still, *Vers.* 4. Yet they sent unto me four times after this sort; and as often as they sent, so often he gave them that answer. And I answered them after the same manner. So when a man begins to sequester himself, and to set himself apart for his actual preparation, this and the other business will be a calling upon a man, Come let us think upon this thing, and let us consider that; but then should a man answer, I am doing a great work, I am preparing my self for the Sacrament, I cannot attend upon you; why should the work of Preparation cease whilest

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whilest I leave it and attend upon you? And though they haunt and importune thee, even unto four times after this sort, yet still answer them after the same manner. We finde in their fasts, *Zeck. 7. 3.* the phrase of separating themselves, *Should I weep separating my self?* Now as in fasting, so in our preparation to this holy feast, there should be a separating of a mans self, and this is a main part of this separation, when a man separates himself from all his secular thoughts and businesses, and sets them wholly aside to fit himself the better for this work. It must be here as in the case of prayer, *Matth. 6. 6.* *When thou prayest, enter into thy closet, and when thou hast shut thy door, pray, &c.* I know our Saviour means it in another sence, that in regard of privacy and secrecy a man should shut his door when he prays; but yet also in another sence should a man first shut his door, and then pray, that is, shut his door against all such thoughts as may distract him in the duty; he should shut out of doors all distracting thoughts, and cause them to stand without doors, that he may do the duty with the more freedom. And so



so in this duty of Preparation, *enter into thy closet, and when thou hast shut thy door,* prepare thy self, when thou hast shut out of doors all secular cares and thoughts of other business, set upon the work of Preparation.

In receiving the Sacrament there is a service to be done to God. Now we must serve God in that Order that a servant doth his Master. See how our Saviour speaks of a servant to do his Master service, *Luk. 17.8. Gird thy self, and serve me.* It was the fashion in those Eastern parts, for men to go in long garments down to their feet. And therefore when they were to go about any work, they used to gird and tuck up their garments, that they might not trouble them in their work, by hanging loose about their heels. So it must be with us when we go about any service to God, we must first *gird up* our selves, and then *serve* him. A loose, discinct, and a diffluent minde is not fit to do God any service. Therefore we are called upon to *gird up your loyns,* *Luk. 12.35. Let your loins be girded about,* *1 Pet. 1.13. Wherefore gird up the loyns of your mindes.* Two things are required

Cap. 9. in a good servant. 1. *Readiness* and *Preparedness* to do his Masters Commands so soon as he calls. 2. *Nimbleness*, *handiness*, and *handsomness* in doing what he is enjoyned. Now this *girding* implies both. 1. A prepared readiness beforehand to do his Masters Will. A servant that is girded, and hath his garments truss'd up about him, let his Master bid him do such a service; he is ready and prepared to do it so soon as he speaks, *Luk. 12. 35, 36. Let your loins be girded, and ye your selves like men that wait for their Lord, that when he comes and knocks, they may open unto him immediately.* Let a servant be ungirt, and he is not so ready to do what his Master commands, because, first, he must have a time to gird himself, and his Masters work must stay till he be girded, and he must be *girding* when he should be *working*. 2. It implies dexterity and handsomness in his work. An ungirt servant, if he served his Master, and did his work enjoyned, yet he could not do it cleaverly, because his garment hanging loose about him, would so puzzle and cumber him: an ungirt servant would be but

but a fumbling puzzle in his work. And therefore the Master bids his servant first *gird* himself, and then *serve* him. It is just so in all Gods services, and so in this service of receiving the Sacrament. God requires a *preparedness* to, and an handiness in the work. And therefore this girding up of our loyns is exceeding necessary before our coming to the Sacrament. *First*, because God looks that when we come to the Sacrament, we should be ready to do the work he there requires. If the loyns of our mindes be ungirt, and we come to the Sacrament with loose spirits, distracted with a company of earthly cares, we shall be unready to do the work of receiving *Christ*, which he there commands. He will command us there to take and receive *Christ*. Now if we come with loose hearts and mindes, we must make God stay our leasure before we can do it; we must first have some time to *gird up our loyns*, and so tuck up this tatter, and that rag, and the other danglement that hangs about our heels, before we can take and receive *Christ*. And so we must be *girding* and *tucking*, when

Cap. 9. we should be receiving. Secondly, because if we come with ungirt loyns, with loose spirits, and do Gods work so, we shall do it puzlingly, and fumblingly. Our long garments hanging loose about our sides and heels, we shall make but poor work of it. If a Master had commanded a Jewish servant with his loyns ungirt to have gone to Plow, or to have digged in his Vineyard, how awkedly would he have done these works? He could not have followed his Plow, but he would ever and anon have been treading upon his loose garment, and have been ready to have fallen upon his face; he could not have set his foot upon his Spade, but he would have been treading upon the loose skirt of his garment, which would have exceedingly hindred and troubled him in his work; he could not have been expedite in his business, so long as his garments hang about his feet. It will be no better with us coming to the Sacrament with ungirt hearts and mindes, our loose thoughts will be so troublesome, that it will be impossible for us ever to make good work of it. And therefore look how God would have that

that first Passover eaten, so must it be in eating the Sacrament, *Exod. 12. 11.* And thus shall ye eat it, that is, after this order, with your loyns girded. And thus shall you eat the Lords Supper with your loyns girded. And this is one main part of *girding your loyns*, the setting aside, and putting by all our secular thoughts and employments.

We shall finde two cases that made a man unfit for eating the Passover. *Numb. 9. 10, 13.* *Uncleannes* by a dead Body, and being in *journey* a far off. If a man had touched a *dead body*, it made him *unclean*, and so unfit for the Passover. It was not fit an unclean person should meddle with so holy an Ordinance. But observe, that not onely a man unclean by a dead body was unfit for the Passover, but a man that was in a *journey afar off*. Why was such a man unfit? Like enough being in a journey, his minde and thoughts would be so taken up with the business of his journey, or being in a journey afar off, his minde would be so upon home, and he would be so taken up with such cares and fears as usually men are filled withall, when they are far from home,



Cap. 9. that he by reason of those thoughts and distractions would be utterly unfit for the Passover. Many are in the minde, that if they be free from a *dead body*, that if they have not defiled themselves with some gross sin of Drunkenness, Uncleaness, and the like, that they are *very* fit for the Sacrament, but in the mean time come to the Sacrament whilst they are in their *journeys*, with hearts undischarged of earthly business, and cares, and having their hearts in journeys, travelling up and down after one worldly business or other, even when they are at the Lords Table. Therefore let men take notice, that a *journey* may unfit for the Lords Table, as well as a *dead body*; That he is unfit to come to the Sacrament, that hath a company of earthly cares and thoughts pestering his minde, as well as he that hath defiled himself with some gross *sin*. It is lamentable to consider how many men bring their servants, and the *Ass*, even to the very *Mount*, how many are called away from the Lords *work*, to meet with their *Sanballats* and *Gesherns*, how many are in their *journeys* when

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when they are coming, and when they are come to the *Sacrament*? When our Saviour Christ overtook the two Disciples going to *Emmaus*, he asked them this question, *Luk. 24. 17. What manner of communication are these that ye have one to another as ye walk?* So let one but ask men, What manner of thoughts are they that you have in your hearts over-night before the *Sacrament*? what manner of conferences and communications be they that they have one with another the night before, nay the very morning as they walk together to the publique Assemblies to receive the *Sacrament*? How happy were it that they could answer as the two Disciples did there, *vers. 19. Concerning Jesus of Nazareth*, concerning the benefits and the ends of the *Sacrament*, and the preparation required to it. But it is nothing so. If their communications and conferences be not vain, foolish, and frothy, yet at the best they are but Market communications, conferences about Sheep, Oxen, about the prices of Grain, &c. and with these conferences come they to the very Church doors, when they come to re-

Cap. 9. ceive the Sacrament. Is not this worse then to have received the Sacrament of the Passover a man being in a *journey*? Is not this a pitiful preparation to this holy service? When men come to the Sacrament piping hot out of the world, out of their worldly conferences, and from their worldly thoughts, and have not some convenient time before discharged and disburthened their hearts of them, must not that frame of heart, and bent of spirit, needs come along with them to the Lords Table? And must they not needs be *tumultuous* and troublefom? Must they not needs make such a noise and such a din as must cause distraction in this holy service? And how can such a frame of spirit agree with the Apostles Rule, 1 Cor. 7. 35. *That you may attend upon the Lord without distraction?* Which is a Rule as well for receiving the Sacrament, as for all other services of God. What do such men bring upon themselves, but the Egyptian plague of the Flies? *The Flies came into Pharaohs house, and the houses of his servants, so as the Land was corrupted by reason of the Flies, Exod. 8. 24.* But in the

the *Land of Goshen*, where Gods people were, there were no *swarms of Flies*, verse 22. It should be with the Lords people at the Sacrament, as in *Goshen*, there should be no Flies there to trouble them with their buzzing importunity. It must be with a godly man at the Sacrament, as it is said to have been in the Temple: There was abundance of flesh sacrificed in the Temple, and yet they say there was never any Fly seen in the Temple. So should it be with us at the *Sacrament*, not a Fly to be seen, or heard buzzing there. The way to have it so, is before-hand to drive away these flies, these buzzing thoughts, by setting them aside the day before, and then labour so to remove them, as at last the *Egyptian flies* were removed, *Exo. 8. 31. He removed the swarms of flies, there remained not one.* And when they are thus removed before, then shall not a man be troubled with them at the Sacrament. It should be a mans wisdom to deal with his lawful and honest cares, and the thoughts of his callings before he comes to the *Sacrament*, as *Nehemiah* did with those Merchants before the *Sabbath*, *Nehem. 13. 19, 20.*

Cap. 9. 21, 22, 23. *When the Gates of Jerusalem began to be dark, before the Sabbath, I commanded that the Gates should be shut, and charged they should not be opened till after the Sabbath, and some of my servants I set at the Gate, &c. So the Merchants lodged without Jerusalem once or twice. Then I testified against them, and said unto them, Why lodge ye about the wall? If you do so again, I will lay hold on you. From that time forth they came no more on the Sabbath. Do so with the honest and lawful cares of thy calling before the Sacrament: Shut up the Gate of thine heart against them, and let it not be opened, till all the duties of the Sacrament-Day be ended. It may be they will be hankering and hanging about for entrance; but set a watch at the gate of thine heart, testify against them, rebuke them, threaten them, let thy Spirit rise against them in an holy indignation, and this will be a good means to help to a gracious liberty from their annoyance. But for want of this preparation duty, how many, even when they are at the Sacrament, are no less pestered with their cares, and earthly thoughts, then the Egyptians with*



with the bitings and burrings of their flies: Those flies miserably pestered the *Egyptians*, and plagued them exceedingly; what ever they were a doing they were about them, very unquiet, flying in the eyes of them, not suffering them to be quiet. If they drave them away, they came upon them again; if they chased them away, they still returned: This was a vile vexation. And this is the case of many coming to the Sacrament, just so are they pestered with their cares and thoughts, that these flies even *corrupt* the Duty, as the *Egyptian* flies did the Land: And all this is from the neglect of this Duty.

What acceptance a man is like to find in such a service, judg by that Law, *Exod. 22. 31. Ye shall not eat any flesh that is torn of beasts in the field, ye shall cast it to the Dogs. Torn flesh*, it was neither fit for service of men, nor of God. Not for the service of *Man*, for they must not eat it; *Ye shall cast it to the Dogs: Torn flesh* must not be *Mans meat*, but *Dogs meat*. It was not fit

abactæ fuerint rursum redeunt, sicut omnia vana phantasmata cordis.  
Aug. in fragm. serm. de Decalog.

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Cessa ab inquietudine tua, non sit tu multus quidam in corde tuo per corruptionem volitantibus phantasmatibus & compungentibus te. Ciniphæ nartæ sunt in terra Egypti de fimo muscæ, quædam sunt minutissime iniquitissime, inordinate velitantes, in oculos irruentes, non permittentes hominem quiescere; dum abigunt iterum irrunt, dum

for

Cap. 9. for the service of God. For if *torn flesh* must be cast to the *Dogs*, it had been an hainous thing to have offered that to God, which was to be given to *Dogs*. And if a man had brought a *torn* rent beast for sacrifice, God by no means would have accepted it: *Mal. 1. 13. Ye brought that which was torn, should I accept this at your hands?* God then will accept no *torn Sacrifices*. Distracted communicating, it is *torn flesh*. A man that receives the Sacrament with his head and his heart full of worldly thoughts, doth as highly offend, as a Jew should have done that had eaten of a *torn* beast, which should have been cast to the *Dogs*: He offends as highly, as he that should have sacrificed *torn flesh* (*Dogs meat*) to God. When thou comest to the Sacrament, and hast not first separated thy self from these worldly thoughts, and so likewise much more from all vain, idle, lustful thoughts, and hast not first discharged thy self beforehand of all disturbing, distracting, distempering thoughts, this is a *torn Sacrifice*, and should God accept it at thine hands? God loaths rather such *torn services*. And this is the first thing to be done

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done in this *Sequestration* of our selves, this setting aside, and putting away all, even our honest and lawful thoughts of our callings, and therefore much more all other sinful and foolish thoughts. *Abstraction* of the mind from whatsoever may cause *Distraction*.

2. The second thing to be done in this sequestering and setting our selves apart, is to summon and call in, and to collect together all the powers and faculties of the Soul, to attend upon the business now in hand. As *David*, when he was to praise God, he calls upon all that is *within him* to set upon the service, *Psal. 103.1. My Soul praise thou the Lord, and all that is within me bless his holy Name.* So when we now go about to prepare our selves for the Sacrament, call upon all that is within us, all the powers of our Soul to be ready to attend this business; that now all other businesses being hushed and ceased, they bend all their strength to do the present work in hand. So fit we our

Sicut enim Domina volens ali- quod unguentum conficere pretiosum suscitavit, famulas suas, a quibus ad semetipsam, congregavit, imperavit a-

libram, alias terere iungit, aliam jubet miscere, &c. Ita & anima quæ pretiosissimum istud unguentum componere ac servare desiderat, omnes corporis sui sensus ad semetipsam congregat, legnitiamque ipsorum, ac negligentiam deturbans, tota sollicitudine vigilare & in hoc tantum quod proposuit cogat intendere, *Chry. de compunc. cor. 1. 2.*

selves

Cap. 9. selves for receiving, as *David* fits himself for singing and giving praise; *Psal. 57. 7, 8. My heart is fixed, O God, my heart is fixed; I will sing and give praise. Awake up my glory, awake Psaltery and Harp, I my self will awake early.* When he would sing and give praise to God, first he hath his heart *fixed*, or firmly prepared; he doubles it, *My heart is fixed, O God, my heart is fixed.* The first may imply the first duty, a setting apart of all other thoughts. An heart taken up with worldly thoughts, when a man goes about Gods service, is not a *fixed heart*, but a wandering, straggling heart, a kind of plenary spirit. As there be *fixed Stars* and *Planets*, *wandering Stars*; so there be wandering spirits and fixed hearts in Gods service. Now *David's* heart was a fixed heart, an heart firmly prepared, not taken up, nor wandering after any by-busines, when he prepared himself to that service. The second may imply this second duty; *my heart is fixed* and bent with all its power to do the duty; and therefore he awakens his glory, his tongue, his Psaltery, his Harp, himself, to the work. So should a mans heart be doubly fixed, when he fits himself

self for receiving the Sacrament; fixed, as not drawn away, and drawn about other business; and *fixed*, as bent wholly, with all the powers of it, to do the work of Preparation: So fixed upon the business, as he should summon and awake all the powers of the Soul to attend it: Awake my understanding, and mine affections, awake my affections, and all that is within me, awake and stir up your selves to attend this great work in hand. *Cap. 10.*

## C H A P. X.

*of Examination.*

**T**He heart thus withdrawn from all avocations, and bent upon the work of Preparation, let a man in the next place come to the second duty of *Examination*, to that duty which the Apostle prescribes, *1 Cor. 11. 28. Let a man examine himself, and so let him eat of this Bread, and drink of this Cup.* Unto orderly Receiving is required a precedent examination of a mans self. A duty, though to be done at other times, yet never more seasonable, then before our coming to the Sacrament; and yet



Cap. 10. yet a duty to which above all others we are naturally extreamly backward. Might some slight formalities serve the turn, we could be contended withall; but if men be pinched and pressed to a solemn Examination of, and a strict enquiry into themselves, they are ready to snuff at it, and to say of this duty, as they spake in that case, *Mal. 1. 13. Behold, what a weariness is it?* It is a duty so wearisom and toilsom, that they have neither list to, nor leasure for it. That therefore men may be the more cheerful and willing to it, consider these two things:

1. This is an undoubted and a sure truth, that a mans comfort depends as well upon *his knowledge* of his fitness, as upon *his fitness* it self. It is not enough to be fit and worthy, but a man must know it. So long as the Conscience questions a mans fitness, and is in doubt whether a man be fit or no, though he be fit and well prepared, yet the doubts of the Conscience, and the fears it is in, will not only alay, but quite fore-stall all the comforts that would arise from his fitness. To a mans comfortable receiving, it is as needful

to *know* his fitness, as to have it. There is no grace or good thing that a Christian hath, but it may be known to him that he hath it. What is a rich man better then a poor man, if he be not privy to his wealth, if he have treasure, and know it not? Wherein are his wants, fears, cares, distractions, and disquiets of spirit less then a poor mans? It was *Laodicea's* ill condition, *Revel. 3. 17. Thou sayst, I am rich, and knowest not that thou art poor.* And it is many a mans condition, He saith, *I am poor*, and knows not that *he is rich*. This is the safer condition indeed of the two, but yet for the present it is but a drooping and uncheerful estate. Therefore as our *safety* lies in *having* Christ and his graces, so our comfort lies in *knowing* that we have them: And know our wealth we may. A Christian not only knows God, but he knows that he knows him; *1 John 2. 3. And hereby we know that we know him.* A Christian not only is in God, but he may know that he is in God; *1 John 2. 5. Hereby know we that we are in him;* And *1 John 4. 14. Hereby know we that we dwell in him.* A Christian may know that he

Cap. 10. beleeves, 1 *John* 5. 10. *He that beleeves on the Son of God, hath the witness in himself.* A Christian may know that God loves him, 1 *John* 4. 16. *And we have known and beleeved the love that God hath to us.* A Christian may know that he loves Gods children, 1 *John* 5. 1. *By this we know that we love the children of God.* A Christian may know that he is of the truth, 1 *John* 4. 19. *And hereby we know that we are of the truth.* A Christian may know that God abides in him, 1 *John* 3. 24. *And hereby we know that he abides in us.* A Christian may know that he hath eternal life, 1 *John* 5. 13. *That ye may know that ye have eternal life.* But now how comes a Christian to know all these things? The way by which a man gets the knowledge of all these things, is the *examination of himself.* A man first tries and examines himself in all these, and by examination comes to the knowledge of them, and from the *knowledge* of them arises his *comfort* in them. So it is in the case of fitness for the Sacrament. It is abundance of comfort the heart hath in the knowledge of its own fitness; and this knowledge arises from the  
exami-

examination of a mans self. A man *Cap. 10.*  
that examines not himself, for ought  
he knows, may come an unworthy  
guest, he knows not whether he be  
worthy or no; but this he knows,  
that he that is unworthy is unwel-  
come, and so cannot come but with a  
tremulous and an hesitant heart, fear-  
ing lest in stead of a blessing he may  
meet with a breach. It is impossible in  
such a case that a man should receive  
comfortably. I dare not say of eating  
the Sacrament, as Saint *Paul* speaks in  
the case of eating some meats, *Rom. 14.*  
*23. And he that doubts, is damned if he*  
*eat:* A man may come with doubts and  
fears to the Sacrament, and come ac-  
ceptably: But this I may say, That he  
that doubts of the lawfulness of his  
coming, he exceedingly hinders his  
own comfort if he eat doubtingly,  
doubting whether he be fit to eat,  
doubting whether he may come, yea,  
or no; eating with such doubtings, must  
needs be prejudicial to a mans comfort-  
able eating. Now the way to prevent  
such doubtings, is, to live by that Rule  
the Apostle gives in that case of eat-  
ing, *Rom. 14. 5. Let every man be fully per-*  
*swaded*

*C. p. 10.* *swayed in his own mind.* Be careful beforehand to take such a course, as may assail and clear up such doubts: take such a course as may assure and perswade your hearts that you are fit in an acceptable measure to come to the Sacrament. But what course may be taken to this purpose? *Let a man examine himself.* The way to put all out of doubt, and to prevent such troublesome doubtings when we are come, is *self-examination.* For when a man hath seriously examined himself, he shall thereby be enabled to give a true judgment of his own fitness; and an examined heart, that upon Examination hath found it self fit, is able to charm all troublesome doubts, and can say to them, Be still, and trouble me not, for I have thoroughly examined myself, and upon serious and sincere Examination, I know that I am a fit and a worthy Communicant. Doubts, they trouble the heart, Examination prevents doubts, and settles the heart, and puts things out of doubt. When Christ after his Resurrection appeared to his Disciples, they were terrified and affrighted, *Luk. 24. 37.* but see how *Christ* answers



answers them, Verse 38. *Why are ye troubled, and why do doubts διαλογισμοι, arise in your hearts?* They should with all gladness have received and embraced Christ, but contrarily they were troubled. And whence came the trouble of their spirits? *Why do doubts arise in your hearts?* Mark then, that doubts trouble the heart, and unfit it for the receiving of Christ. They doubted whether he were Christ or not, and were so troubled with these doubts, that as yet they received him not. But afterwards their doubts are turned into joy, Verse 41. They rejoyce at the sight and presence of Christ. But how came these doubts to be removed, and to be changed into joy? *Christ* puts them to the examination and tryal of himself, Verse 39. to put them out of doubt; *Behold my hands, and my feet, that it is I my self: and when he had thus spoken, he shewed them his hands and his feet.* As if he had said, I see you are much troubled with doubtings, whether I be Christ, or not; *examine* and try me, view me, feel me, handle me, and you shall find by examination that I am not, as you think, a spirit. And so in probability

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they examining him with their eyes, and with their hands, found him to be no spirit, found him to be Christ, and had their doubts removed, and joyfully received him for Christ indeed. Thus, as this Examination removed and cleared their doubts that troubled them, so examination of our selves would prevent the doubtings that are ready to trouble us in receiving the Sacrament. If we would behold and see, if we would look into our hearts, and feel and humble our own hearts, yea search and dive into them by Examination, how should we prevent our troublesom doubtings, and how should we meet with joy and comfort in stead of doubtings? We come to Christ in the Sacrament in one sence, in regard of that awful respect we should have unto his blessed Majesty; we should come to Christ, as that woman did, *Mark 5. 33. The woman fearing and trembling, came and fell down before him:* But in another sence, namely, when it rises from an ignorance of our own estate, whether we be fit to come to his Ordinance or not, and from the doubtings of *Conscience*, that we are not prepared

pared as we should be: thus to come *Cap. 10.* with fear and trembling is not good: Examination would prevent fear. By Examination we should finde out the truth of our condition, we should find out whether we be fit or not. And upon Examination finding our selves fit, we should come with an holy boldness and confidence of spirit to Christ in his Ordinances. As therefore we desire to have our hearts discharged of troubles and doubts, when we are drawing near to the Lords Table; as we would not have Conscience pester us with disquieting scruples, and unreasonable disputes and reasonings whether we may come or no, so before-hand bestow some time and pains in a private scrutiny and search of our selves: Examination will prevent all these, and we shall be able to hush and still them all, if we can say, I have examined mine heart, I have secretly tryed my self, and I find upon good examination that I have good leave to come to the *Lords Ordinance.*

2. Secondly, It is better a great deal to examine our selves before we come, then to be *examined by God.* God will

Cap. 10. examine such to the purpose, that will not be at the pains and trouble to examine themselves. It was a sharp kind of Examination by which Saint Paul should have been examined, *Act. 22. 24.* The chief Captain commanded *that he should be examined by scourging.* Certainly, when men neglect self-examination, God will himself examine them, but it will be an *examination with scourging.* Every interrogatory and question that God puts to us, shall be as a smarting lash with a scourge, yea as a stinging lash with a Scorpion. The man that came to the Feast without his Wedding garment, never *examined himself* before he came, whether he had a nuptial garment to go in or not; God therefore *examines* him, but it is with a scourging question, that made his heart smart; *Friend, how camest thou in hither, not having a Wedding garment?* It was a *scourging question*, that drew blood at his Conscience. When a man comes to the Sacrament, and hath not examined himself, and God comes to him, and says, as to *Eliab*, *1 Kings 19. 13.* *What dost thou here Eliab?* So, what dost thou here at my Table? How will such

a question pinch the conscience, what a girding lash will it be to a mans heart?

Those are lashing Interrogatories, *Isa. 1.*

*12. Who required these things at your hands, to tread in my Courts? Isa. 58. 5. Is it such a feast that I have chosen? Psal. 50.*

*10. What hast thou to do, that thou shouldst take my Covenant in thy mouth? Jer. 7. 9,*

*10. Will ye steal, murther, and commit Adultery, &c. and come and stand before me in this House?* These be scourging examinations,

that fetch blood at every stroke: with such kinde of questions, and such

kinde of Interrogatories, will God examine men that come unself-examined

to the Sacrament. Now when God shall come to such examinations, *Who may abide the day of his coming?*

*and who shall stand when he appears?* as *Malachi* speaks

in another case, *Mal. 3. 2.* How terrible a thing will it be to be thus examined?

were it not good for every one to take a course to prevent so sharp an examination?

There is a way to do it, and that is, before we come to the Sacrament, let a

man examine himself; for as the Apostle says, *1 Cor. 11. 31. If we would judge*

*our selves, we should not be judged, namely, of the Lord: so if we would examine our*

*selves,*



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selves, we should not be examined of the Lord. But if we examine not our selves, then shal we be both *examined* and *judged* of the Lord. When a man hath examined himself, he needs not fear Gods Examination; nay, a man may then be willing to come under *Gods Examination*. David puts himself upon Gods Examination, *Psal. 139. 23, 24. Search me, O God, and know mine heart, try me, and know my thoughts, and see if there be any wicked way in me.* Certainly, David never durst have been so bold, as to have put himself upon Gods Examination, if he had not first examined himself. But having first examined himself, and thereupon knowing his own Conscience thoroughly well, now he dares be tryed by God himself. Oh with what sweet confidence might we put our selves upon Gods own Trial when we come to the Sacrament, if we our selves had had our selves upon trial first! But how dreadful will Gods Examination be to such, who neither use, nor list, nor care, before they come to the Sacrament, to examine themselves!

## CHAP. XI.

## Cap. II.

*Of the Examination of Faith.*

**T**Hat this duty of Examination must be done, we have seen. Let us now consider what it is on which we must examine our selves. And the things upon which we must examine our selves, are these three :

1. *The truth of our Graces.*
2. *The growth of them.*
3. *Our wants.*

The *graces* that must be tryed and examined, must be specially those before named, required to be habitually in a Communicant, *Faith, Repentance, Love, and Obedience.* The *truth, growth, and wants* of them all must be examined. A man should examine grace, as he doth gold. Gold may be counterfeit, may shew fair, and yet be base metal ; in such a case a man examines it by the *Touchstone*, and bringeth it to the *Test* : Gold may be true and good, but may fail in the *weight* ; it may be good gold, but too light : in such a case a man brings it to the scales, and to the *weight*, and so either weight or want is discovered.

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vered. So must grace be examined. There is a great deal of counterfeit grace in the world. All is not gold that glisters; and all is not grace that makes a shew. There is a great deal of copper-grace, copper-faith, repentance, &c. in the world. What did *Moses* for a time, but the Egyptian Sorcerers did the same: *Moses* turns the *water into blood*, so do they, *Exod.* 7. 22. *Moses* brings *Frogs upon the Land*, so do they, *Exod.* 8. 6, 7. And their blood and frogs seemed as true blood and frogs, as those brought by *Moses*. Those things they did, seemed as great miracles as what *Moses* did, yet *Moses* wrought realities, all theirs were but jugglings and forceries. There is nothing that a true Christian can have, or do, but an Hypocrite may have and do, for the outward semblance as much as he. Therefore since a mans graces may be counterfeit, they must be brought to the *touchstone*, and be examined there for their truth. Again, there is much true grace, that is grace indeed, faith and repentance indeed, which yet have not that growth that their time and means they have been under requires, and so want of their *weight*. How often doth

doth Christ rebuke his Disciples with this, *O ye of little Faith!* Therefore in such a case, a man must bring his graces to be examined by the ballance of the Sanctuary, which may make known to every man, what is the *weight*, and what is the *want* of his graces.

1. First then, Try and examine the truth of grace, whether these graces be truly in us, or no.

The first grace to be tryed, is the *grace of Faith*. That which the Apostle puts Christians upon at all times is specially of use before the Sacrament,

2 Cor. 13. 5. *Examine your selves whether you be in the Faith, prove your own selves.*

The *Corinthians* were very busie about examining Saint Paul and his Ministry,

Verf. 3. *Since ye seek a proof of Christs speaking in me;* and so we are very

ready to be busie in the examination of other men, and their Faith; but says

Saint Paul, *Examine your selves:* so it is good for us at all times, but specially

before the Sacrament, to examine our own faith. As Philip, before he administred the Sacrament of Baptism to

the *Eunuch*, Acts 8. 37. did examine him of his faith: so should every man

before

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before the receiving of the Sacrament of the Supper, examine himself of his Faith. These Reasons that pinch us to Examination of our Faith at all times, have strength in them to do it specially at this time: as,

First, without this tryal and examination, a man may be cheated, gulled, and cozened in the point of Faith. It is good therefore to try before we trust, *Job* 34. 3. *The ear tries words, as the mouth tastes meat.* To the eye many meats seem pleasant and dainty, but the *mouth* tasting them, knows justly what they be. So the ear hears words. We should get a good spiritual ear, that we may be able judiciously to discern the fair and flattering words of Satan, and our own hearts. These will give a man as good words as may be. Do not, say they, disquiet thine heart with needless fears, cheer up thine heart, man, thou needest not question the truth of thy Faith. These are good words. But now, as the *mouth tastes meat*, and by tasting takes a tryal of it, so must we labor to have such an *ear* as may *try these words*, whether they be true or not. A good Musician had need to have a  
good



good ear, and a good Christian had need of a good ear too, by which he may be able to judge of the false and flattering musique the Devil and his own heart make him. *Try the Spirits,* 1 *Joh.* 4. 1. As forraign spirits without, so it is good to try the secret spirits within us. For there be two spirits, the Spirit of God, and the spirit of Satan; and Satans spirit doth often counterfeite the voyce of Gods Spirit, and tells us that we have Faith, excellent measures of Faith, when there is no such matter; therefore try the spirits. That was a vile thing in the people, *Act.* 12. after *Herods* Oration; to cry out, *The voyce of God.* It is much more vile in us, when Satan and our own heart shall flatter us with false conceits of Faith, to cry out, *The Voyce of God,* and the *voyce of the Spirit.* Try therefore before you trust.

2. Secondly, it is a very hopeful and comfortable evidence of the truth of Faith, when it is willing to be tryed, and desirous to be examined. It is a suspicion that that mans gold is not good, that is unwilling to have it toucht; that a mans case is naught, when he is unwilling

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willing to have it tryed; that a man is no Schollar that shuns Examination. It is a sign that a mans gold is good; that is willing and desirous to have it brought to the touch. A good cause desires a fair tryal. A good Schollar that hath it in him, is willing to undergo examination, which a dunce and a non-proficient hath no liking to. A faith that is a true faith, will be willing to undergo any tryal and examination.

3. Thirdly, The tryal and examination of Faith is the strengthening and encreasing of it. Faith examined and tryed, proves a Faith encreased and strengthened. Some things sometimes prove the worse, and suffer loss by tryal; but the more Faith is tryed, the more Faith is encreased. Gold is not the worse, but the better, the purer, for tryal. As the *fiery tryal* of Faith betters it, and makes it the *more precious*, and *makes it to be found unto praise, and honor, and glory, at the appearing of Jesus Christ*, 1 Pet. 1. 7. So doth self-tryal make it *more precious*, and *more glorious*. Examination and tryal of a good Schollar hurts him not, either in his learning or his credit; nay, it advances him

him much in both: his very examination rubs up his learning; it brings much to minde that would have been forgotten, yea, it puts much learning into a Schollar: and besides, it conduces much to his praise and honor, it sends him away with the credit of an approved learned man. It is so in the examination of Faith. In trying Faith there is an exercise of Faith, and by exercise it is but encreased and manifested.

4. Fourthly, Who knows but his Faith may come to a *fiery tryal*, 1 Pet. 1. 7. and 4. 12. *Bilney first tryed his finger by himself in the candle, before he tryed his whole body in the fire at the stake.* How shall our Faith abide the fiery tryal by others, if it have never been put to this tryal by our selves? When fiery Tryals come, how many mens Faith, which was thought more precious then gold, proves more vile then dross? And what is the reason? Therefore fails their Faith in fiery tryals, because it was never put to, nor would abide self-tryal, *Jer. 12. 5. If thou hast run with the Footmen, and they have wearyed thee, then how canst thou*  
R *match*

Cap. 11. *Match thy self with Horses? How shall that Faith try a match with Horsemen, that never tryed a match with Footmen? How shall he abide a fiery tryal, that hath ever shunned and been shy of a closet-tryal? How wilt thou abide to be tryed at a Bar, at a Stake, that art loth to be tryed in thy chamber, in thy closet? Examine your selves upon your beds, Psa. 4. He will never abide to be examined at a Bar, that will not abide to examine himself upon his bed. Yea, self-tryal is it that prepares, and fits, and trains up a man to do service in the fiery tryal. David could not go in Sauls Armor, because he was not accustomed to it; he is likely to undergo a fiery tryal of his Faith, that hath accustomed himself to the duty of self-tryal. Abraham was likely to do good on it, when he carries not forth a company of raw fellows from the Plow, but arms his trained servants, Gen 14. 14. They will never be fit for fighting, that have not been used to training; self-tryal is training, the fiery tryal is fighting. They are like and fit to fight, that have been trained up to it.*

5. Fifthly, Is our Faith so low prized by

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by us, and of so little esteem with us, that we care not, of all other things we have, how it proves? Men will not have Oxen, but will put *them* to tryal, *Luk. 14. 19. I have bought five yoke of Oxen, and am going to prove them.* Men will try whether their Oxen be good and useful; and care we not what our Faith proves, useful, or useles? what a monstrous wretchedness of spirit is this? Therefore as at all other times, so especially be careful to examine your Faith, when you come to the Sacrament. How often have men tryed it, that their coming to the Sacrament hath been fruitles? their own hearts seriously delt withall, will witness to them, that their receiving hath been to little, or no purpose. And what hath been the cause of it, but because there was no examination of Faith? How can they receive any benefit by the Sacrament, that go at an adventure, not knowing whether they bring that with them, that must make the Sacrament effectual to them?

*Quest.* How then may a man so try and examine his Faith, as that he may



Cap. II. know the truth thereof, that it is true Faith?

*Answ.* The Apostles phrase of *Faith* *unfeigned* twice used by him to *Timothy*, *1 Tim. 1. 5.* and *2 Tim. 1. 5.* *Faith without hypocrisie*, as the word is, implies that there is a Faith feigned, an hypocritical Faith. Therefore it is not a needless question to make enquiry, how truth of Faith may be discerned. Our times are happy in the abundance of helps they have in this kinde; and this point being so largely and fully handled in many learned Treatises that are extant, and in every mans hand; I will give but a touch upon it, and so pass on. True Faith then may be known by the *effects* and *fruits* of it. *Every tree is known by the fruits.* When the Spies returned from searching the Land of *Canaan*, they brought with them a *cluster of Grapes*, and *Pomegranates*, and *Figs*, *Numb. 13. 23.* And they report and evidence it to be a good Land, by these fruits, *Verse 27.* *It flows with milk and honey, and this is the fruit of it*, holding forth, and shewing those fruits they brought thence. By the fruits of it, it appeared that it was

a good Land. And so the way to search *Cap. II.* and find out the goodness of our Faith, is to bring forth of the Figs, Pomegranates, and Clusters; that by shewing them to our Consciences, we may be able to say, Surely our Faith is a good, and a true Faith, and these be the fruits of it. Now the fruits and effects by which Faith may be examined, are three:

1. Such as respect God and Christ.

2. Such as respect our selves.

3. Such as respect our Brethren.

1. First, The effects of Faith, as it respects God are these:

1. First, *Obedience to God and his Word, and fruitfulness in all good works.*

True Faith is no drone, no loiterer, but it is an active and a working grace, *Gal. 5.6. Faith which works, 1 Thes. 1.3.*

*Your work of Faith, 2 Thes. 1. 11. The work of Faith with power.*

A workman may be tryed by his work. What is the work of Faith? It works with power. It makes a man with power to yeeld God Obedience, and to endeavor the doing of Gods Will, to the which no man hath any power at all. Hence called the *Obedience of Faith, Heb. 11.8. Rom.*

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16. 26. Because Faith works Obedience, and no man can give God the Obedience of his heart, that hath not Faith in his heart. On the contrary, *unbeleeving* and *disobedient* persons are joyned together, *Titus* 1. 15, 16. They who are called *unbeleeving*, *Vers. 15.* are called *disobedient*, *Vers. 16.* It is an hard duty to forgive an offending brother upon his repentance, a difficult point of Obedience. But yet it must be done, *Luk. 17. 4.* *If thy brother turn again unto thee, saying, I repent, thou shalt forgive him.* But how shall we be able to do it? See *Vers. 5.* *And the Apostles said unto the Lord, Increase our Faith.* Faith then where it is, enables to duties of Obedience, and facilitates hard works. The children of Abraham do the works of Abraham, *Joh. 8.* and Abrahams works were works of Obedience. We must be *Abrahams children*, before we can do the works of Abraham. And *Gal. 3. 7.* *They which are of Faith, are the children of Abraham.* They that have the Faith of Abraham, do his works. Now then hereby let a man examine his faith. Put that question to thy Conscience, which Saint James puts, *Jam. 2. Shew me*

me thy Faith by thy works. Shew the coats and garments which this Dorcas hath made. And so many works of Obedience as thou canst shew, so many witnesses shalt thou produce of the truth of thy Faith. But if thy Faith be idle, slothful to do service, a Faith that works not, suspect the truth of it; and know, that such a Faith will not serve to admit thee to the eating of the Sacrament. For the Apostles Injunction in that case, 2 Thes. 3. 10. That if any would not work, neither should he eat, holds as true in this case of an idle Faith, as in that case of an idle man.

2. Secondly, true Faith beleeves God, and depends upon him in all things, and at all times. It beleeves him not onely in some things, but in all; not onely at some time, but at all. It beleeves Gods Promises for spiritual things, Gal. 3. 22. for temporal things, Psalm 37. 3. It beleeves Gods Commandments to be his Commandments, to be just, holy, and good, Psalm 119. 66. I have beleeved thy Commandments. It beleeves Gods Threatenings, Jonah 3. 4, 5. Yet forty days, &c. So the people of Nineveh beleeved God. It beleeves God not onely in

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time of peace, but in times of distress, affliction, and tentation, *Psa. 37. 1. Yea God is good to Israel. Yea, even then when all things go against it, Job 13. 15. Though he slay me, yet will I trust in him: Psalm 46. 2. Hab. 3. 17, 18. Faith it beleeveth all things: Luke 24. 25. O slow of heart to beleeveth all that the Prophets have spoken!* Faith beleeveth God in all. Examine thy Faith by this: put these Interrogatories to thy Conscience. Beleevest thou God in his promises for this life, as well as for a better? For thy dayly Bread, as well as for thy Salvation? Beleevest thou all Gods Commandments, without questioning any whether it be his or no? Beleevest thou his Threatenings as well as his Promises? Dost thou hang upon him and his Promise? and live upon that in all thy pinches, straits, and exigents? As thou canst answer these, so mayst thou answer for thy faith. But this will convince many, not to be *faithful*, but *faithless*. Oh, they do beleeveth Gods Promises with all their hearts: but what Promises? for Life and Salvation. But how beleeveth they Gods Promises for the things of this life? Let that be judged by their covetousness,



ousness, worldliness, their carking, immoderate cares; *He that beleeves, makes not haste, Isa. 28.* therefore he that makes haste, doth not believe. Such haste to be rich, such haste after the world, such carking, caring, such pining & whining, what doth it but proclaim their grosse distrust in Gods providence and promises? Thou that believest not God for thy body, believest him lesse for thy soul. Thou that believest not God for a Crost, believest him lesse for a Crown. Try men in Gods Commandments, pinch and presse them with the very letter of the Law. Tush, they will never believe that God requires such strictnesse. Try them with threatenings, and thunder them ever so against them, yet they have not so much faith as the Devils, *who believe and tremble.* Let means be wanting, or means be against them, and they are of *Thomas* his profession, *Except I see and feel, &c.* Whilest all is with men as they would have it, they are full of faith; but let God pinch them, and bring them into a strait, and where is their faith then?

3. Thirdly, *A sweet and holy boldness of accessse unto the Throne of Grace, with confi-*

Cap. II. confidence in Gods goodnesse, and his gracious acceptance of us. Why are ye afraid, O ye of little faith? It was spoken in another case; but yet the more faith, the less fear in any case. A guilty Conscience, if awake, hath no great list to come before Gods face; but when once by true Faith in Christs Blood guilt is taken off, and by Faith a man is made friends with God, *Jam. 2. 23.* then shall a man have the boldness of a friend to come to the Lord in prayer. Many that have not a drachm of faith are bold enough; for who so bold as blind Bayard, as ignorant and silly ones are? But yet there is a great difference between the boldness of a friend, and the boldness of a stranger: For strangers may be bold with a kind of sauciness and intrusion, but they are not so welcom as bold; neither hath a stranger that ground for, nor that contentment in his boldness that a friend may have; his heart will secretly check him, though he face it out for the present, and be ready to tell him, that he goes further then civility and good manners can warrant him. But a friends boldness is out of that sweetness of interest

interest and acquaintance, and intimate communion each with other. So that boldness which faith breeds, is from that knowledge of God, that peace, communion, and acquaintance it hath with God in Christ. This is that boldness spoken of, *Ephes. 3, 12. In whom we have boldness and access with confidence through the faith of him.* *Heb. 4, 16. Let us therefore come boldly unto the Throne of Grace.* But how shall we do to come boldly? See *Heb. 10, 22. Let us draw near with a true heart, in a full assurance of faith.* A man may therefore try his faith, by the carriage of his heart in prayer. If with a friend-like boldness, and with a confidence of his gracious acceptance, we can come unto God, and with such a boldness can pour out our hearts unto him, it is comfortable evidence of the truth of faith: The contrary shews how far most men are from faith. Deal truly with thy self; speakest thou not to God in prayer, as to a stranger, as to one with whom thou hast no entire familiarity or acquaintance? Certainly true faith is better acquainted with God then so.

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4<sup>th</sup> Fourthly, A desire of Christs appearance, and his second coming to Judgment. We walk here by faith, and not by sight. But where faith is, it longs to be turned into sight, and to have the immediate fruition of the Lord Jesus. Therefore the voyce of faith is that, *Cant. 18. 14. Make haste my beloved, and be like unto the Roe.* And that, *Apoc. 22. Come Lord Jesus, come quickly; not only come, but quickly;* that is, make haste with that speed that the Roe runs withall. Hence Believers are said, not only to look for the blessed hope and appearing of our Saviour Christ, but also to *hasten the appearing of him; 2 Pet. 3. 12. Looking for, and hastening unto the coming of the day of God.* For though in another case it is true which the Prophet speaks, *Isai. 28. He that beleeves makes not haste;* yet in this case, he that beleeves most, makes most haste, and cannot but make haste, and therefore makes haste, because he beleeves. And no wonder that faith in her desires hastens the appearance of Christ, when as it is the beleeving Souls solemn Marriage-day. What espoused Bride longs not for the Marriage-day, when she shal enjoy her Bridegroom? Faith unites Christ

Christ and the Believer, and contracts them together. Now when once the contract is past, there follows longing for the Marriage-day: And this longing after the Marriage-day, is a sign of a contract made by faith. Doth thy Soul then long for those blessed nuptials with the Lord Christ, when thy Soul shall have the fill of his love? Doth the Spirit in thee cry, Come Lord Jesus, make haste my beloved? Oh happy signs of true faith! But now enter into thy Soul, O thou covetous worldling, and thou voluptuous Epicure, &c. Deal seriously and honestly, and tell the plain truth. Is there any one thing in the world thou thinkest less upon, wishest less, or darest more, then the coming of Christ? When Saint Paul disputed of *Righteousness*, and the *Judgment to come*, before *Felix*, he trembled. How many boast of righteousness, even of the righteousness of faith; but how troublesom are the thoughts of the Judgment, and Christ to come unto them? How heartily could they wish, O that that day might never come! Let such as cannot rejoyce in the thoughts of that day in some measure, and desire



Cap. I. I. it is the day of their refreshing, question, if not the truth, yet the strength of their faith.

2. Secondly, *The effects of Faith in regard of our selves*; And they are these:

1. First, *The Operation and effectual working of the Word upon our hearts*: Faith is that which makes all Gods Ordinances effectual, and so the Word; *1 Thes. 2. 13. The Word of God, which effectually works in you that beleeve.* Indeed the Word works in those that beleeve not, works their hearts to rage and rebellion, works to their hardening and damnation: But it works no good thing, when Faith is not to set it on work; *Heb. 4. 2. The Word which they heard profitted them not, because it was not mixed with Faith.* The Gospel is the power of God to every one that beleeves, *Rom. 1. 16.* Faith is as the vital and natural heat of the Soul. If the body be dead, and without natural heat, give a man the most stirring and working Physick that is, and yet it works not, because there wants a principle of life and heat to set it on work. Just so is it here. The Word dispensed in the most powerful manner that can be, works not upon

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an unbelieving heart, because the heart is dead without faith; but if any faith in the heart, it makes the Word work effectually. Try thy self by this; Works the Word upon thy Soul? Works it thee to a conformity to it self, so as thou art cast into the mouth of it? Such efficacy of the Word argues a presence of faith in thine heart. But how many discover this to be voyd of faith? How many have lived all their days, and are even grown gray under the Gospel, and yet what grace or goodness have all the Sermons that ever they have heard wrought in them, more then in such as scarce in all their days ever heard Sermon? Nay, what is wrought in many, but scorn, rebellion, resolution of disobedience, wrath, swelling, and hellish boyling of the heart, both against Minister and Doctrine? Are these the works of Faith? or is it not rather a sign that he works in their hearts, that *effectually works in the children of disobedience*? This is a fearful sign that a man is in the state of unbelief.

2. Secondly, *Sanctification, and holiness of heart and life*; *Acts 15. 9.* Their hearts were purified by faith. Pharisaism may

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may wash thy hands, but faith washes hand and heart. Pharisaism washes clean the out-side of the Cup and Platter, but Faith makes clean the inward part also; yea, there faith begins the work. Faith is not only an *holy*, but an *hallowing* grace; *Acts 26. 18. Amongst them which are sanctified by faith.* We find a Woman in the Gospel that had been troubled twelve years with a bloody issue, who was healed: But how came she to be healed? She *touches the garment of Christ*, touches but the *Hem*, and yet straight-way the *Fountain of her blood was dried up*, *Mark 5. 29.* It is true that it was Christ that healed her; It was *vertue that went out of Christ that healed her*, *vers. 30.* and yet *vers. 34. Thy faith hath made thee whole.* Faith then fetches healing vertue from Christ, and heals diseases. The faith that is true faith, fetches healing vertue from Christ. Every mans heart naturally hath such a spiritual disease, as she had a bodily. That disease which the woman had, did typifie under the Law the natural filthiness of our hearts; *Prov. 4. 24. Observe the heart, from thence are the issues of life.* Every action issues from the

the heart, the Fountain of all our actions. This Fountain is a Fountain of *blood*: and all the *issues* from this Fountain, in our thoughts, words, actions, all these *issues* are *bloody issues*, and very filthy and loathsome before God, *Mat. 15. 18, 19, 20.* Hence *hands defiled with blood, Isai. 59. 3.* *Bloody filth, Isaiah 4. 4.* *Their way was before me, as the uncleanness of a removed woman, Ezek. 36. 17.* And *Hos. 4. 2.* *Blood toucheth blood.* Many bloody issues out of the heart, one issue meets with another, and so *blood touches blood.* Now when Faith is once wrought in the heart, it works strange cures both in heart and life. There were wont to be *filthy issues* out of the heart, in vile, loathsome, noisome thoughts of uncleanness, wantonness, covetousness, worldliness. There was wont to be a *filthy issue* at the *mouth*, a deal of vain filthy rotten communication, bloody oaths and curses. There was wont to be *issues* in all the several *actions* and passages of the life. But now when Faith comes in the heart, that presently carries a man unto Christ, *touches him, fetches healing vertue* from him; that dries up this

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Fountain of blood in some good measure, and so heals all those loathsome bloody issues. It is true, that where Faith is, there may be still some oozings of this Fountain, but yet the Flux of it is nothing so abundant, and so continual as formerly. A mans heart naturally is like the Sea, *Psal. 104. 25, 26. This great and wide Sea, wherein are things creeping innumerable, both small and great beasts: There go the Ships, there is that Leviathan whom thou hast made to play therein.* In the Sea, there be vast Whales, huge Leviathans that sport themselves, and play in the deeps thereof; but besides those huge Whales, what a world of creeping and crawling small creatures are there to be found therein? Such is the heart of a natural man; there be therein, not only some *Leviathans*, some special unclean and foul lusts, some special Sea-monsters; but there are also *creeping things innumerable*, a World of crawling bugs and baggage vermin. That look as it is said of Gods Angels, *Dan. 7. 10. Thousand thousands ministred unto him, and ten thousand times ten thousand stood before him:* So may it be said of the lusts and  
corrup-



corruptions of an unbelieving heart, that thousand thousands minister unto Satan, and ten thousand times ten thousand corruptions are crawling and creeping there. But Faith once come into the heart, not only those *Leviathans*, but those *creeping things* are strangely fettered out of the heart. That as *Gen. 1. 26.* God spake of man in his Creation, *Let us make man in our Image, after our likeness, and let them have dominion over the fish of the Sea, &c. and over every creeping thing, &c.* So in the new Creation, when God stamps his Image upon a man, and gives him faith, *he gives it dominion over every creeping thing;* so that in a gracious measure it frees the heart from these creeping, crawling corruptions and lusts, that so abundantly swarmed in the heart. It is true, that after Faith some Serpent may creep into the Paradise of a believing heart; but yet, first there is not a quarter of those creeping things that were there before in multitudes innumerable, and those that be there are not there without loathsomeness and vexation. A cleanly person may get some vermin creeping about

Cap. II. him, but yet they swarm not, as in Rogues; neither are they about him without vexation, indignation, and loathing of them, contrary to what they are in a nasty beggerly Rogue, that takes no offence at them at all. Now then try thy Faith by the holiness it hath wrought, by the holiness and purification of thine heart. If these old *bloody issues* be stench'd, if this puddle, miry fountain dried up, that now on the contrary thou canst say with *David, Ps. 104. 34. My meditation of him shall be sweet;* If the thoughts of thine heart be sweet and savory, if thou find thy heart in a gracious measure freed from these creeping things, thou hast cause to rejoyce in thy Faith. But contrarily, here is that which convinces men still to be in their unbelief, because they have still their bloody issues. *As a fountain casteth out her waters, so their hearts cast out their wickedness, Jer. 6. 7.* What foul abominations, and secret loathsome lusts, are harboured and lodged within their hearts? What covetous, proud, malicious, loose, and adulterous thoughts, with a continual flux, issue out of their Souls? yea, and that with delight, following

lowing, and contentfully pursuing them in their speculations. God speaks of *detestable things* he will save his people from, *Ezek. 37. 23.* But now those mens *detestable things* are their *detestable things*: A sign of no Faith in their hearts. What litters and legions of creeping things in their hearts, yea, and th at without any controul, yea, with much pleasure and contentment? A sign of a faithless heart.

3. Thirdly, *A strife and struggling against, with a victory and conquest over sin and Satan, corruptions and temptations.* Where Faith once comes into the heart, there follows that conflict and combate, *Gal. 5. 17. Flesh against spirit, and spirit against flesh.* All was jolly quiet at *Ephesus* before Saint Paul came thither; but when Saint Paul was once gotten in, and had some footing there, see what followed, *Acts 9. 23. And the same time there arose no small stir about that way; namely, that way of God that Saint Paul taught, or as some Copies have it, against that way; and we see in the story what hurly-burles Demetrius raised in Ephesus. When the strong man armed keeps his palace, his goods are in*

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*peace: all pretty quiet and fair, whilst a man is in the state of unbelief; but when a stronger then he shall come upon him, when Faith comes, and shall set upon the dispossession of Satan and corruption, and they perceive that by Faiths entrance, their trading and Diana shall down; then there is to do, then there follows no small stir. It is with a man then, as with Saint Paul, 2 Cor. 7. 5. We had no rest, but we were troubled on every side; without were fightings, within were fears. When once Faith comes into the heart, a Christians heart is a Rebecca's womb; there is an Esau and a Jacob struggling and spurning each at other. There is an Ephraim against a Manasseh, and a Manasseh against Ephraim.*

But yet in this combate and conflict Faith makes a man victorious, gets the better of temptations, subdues, mortifies, and vanquishes rebellious lusts and corruptions. *Esau & Jacob struggle, but the elder must serve the younger. Though corruption be the elder, as being born into the world with a man, yet it must be made a servant when Faith comes. Faith is another Rachel, Gen. 30. 8. With the*

*the wrestlings of God have I wrestled, and I have prevailed.* It is between Faith and lusts, as it was between the house of Saul and David, 2 Sam. 3. 1. Now there was long War between the house of Saul, & the house of David; but David waxed stronger and stronger, and the house of Saul waxed weaker and weaker. There is a continual truceless War between Faith and lusts, corruptions, temptations; but Faith waxes stronger and stronger, and corruption and lust waxes weaker and weaker. Faith is the Master of the field, though there be enemies up in Arms. Faith is a victorious grace, like him that rode on the white horse, Rev. 6. 2. *It goes forth conquering, and to conquer:* 1 John 5. 4. *This is the victory that overcomes the world, even our Faith.* It overcomes the men of the world, the lusts of the world, and so all other lusts: It conquers the Devil himself, James 4. 7. *Resist the Devil, and he will flee from you.* When the enemy flees there is victory. Whence is this victory? from resistance. But whence comes power to resist? that comes from Faith, 1 Pet. 5. 1. *Whom resist steadfast in the Faith.* The shield of Faith hath a rare excellency



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lency above other shields; *Ephes. 6. 16. Taking the Shield of Faith, wherewith ye shall be able to quench all the fiery darts of the wicked.* It is not only a fencing, but a quenching Shield: it not only keeps off, but puts out the fire: And so it mortifies and crucifies all our lusts, and subdues and brings them under. As in that case, *Heb. 11. 33, 34. Through Faith they subdued Kingdoms, waxed valiant in fight, turned to flight the Armies of Aliens.* So doth Faith work the same spiritual effects still. In whose heart once it is, it subdues therein the kingdom of lust, and the dominion of corruption, it unthrones them, it makes a man valiant to fight against, and puts to flight his lusts. That Faith that lays hold on Christ crucified, doth fetch crucifying vertue from him, whereby it weakens and enfeebles the body of corruption. By this try we our Faith. If we find those wrestlings against, and power & victory over our lusts, conclude thereupon the presence of a lively and powerful Faith: but the want of these, argue a want of Faith. There is indeed a strife between the judgment and affections of an unbeliever; between his mind, judging  
such

such an action to be against credit, profit, and his sensuality head-strongly, head-longing him upon its satisfaction, but yet not between will and will, affection and affection, minde and minde, no strife in the same faculty, as in a Beleever. And there may be a victory that an Unbeleevers minde and his judgment may have over his sensuality, pleading to him his loss of credit, profit, friends, &c. which is but a bare restraining of corruption in some one particular; but this is far from a victory, subduing and mortifying the power and body of sin, to bring it into languishing consumption, which is the work of Faith. Sin may live, yea, and rebel in a beleeving heart; for it is with lust in a Beleevers heart, as with those beasts, *Dan. 7. 12. As concerning the rest of the beasts, they had their dominion taken away, yet their lives were prolonged for a season and a time.* They had their lives for a time prolonged, but their dominion was taken away. So in a Beleever, his lusts have *their lives prolonged for a time*, but yet *their dominion is taken away*; they live, but they live slaves, and they dye gradually, both they, and their rebellions.

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4. Fourthly, *True Faith grows and entreats*: 2 Pet. 3. 18. *Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ*: yea, it grows exceedingly, 2 Thes. 1. 3. *Your Faith grows exceedingly*: and Rom. 1. 17. *The Righteousness of God is revealed from Faith to Faith*. Grains of Mustard-seed grow to the procerity, and spread of trees, in which the Fowls of Heaven may nestle. Men may try themselves by this. So much growth, so much truth of Faith: But how would it puzzle the most to finde any such growth? They have beleevd ever since they can remember, and yet what beleve they more now, then at the first? The Faith that grows not, lives not; the Faith that lives not, is dead. Most mens Faith therefore is fit for the grave. Lord, says *Martha of Lazarus*, *he by this time stinketh, for he hath been dead four days*. And what is theirs then, but a carrion faith, that hath been dead more then so many years? for what more spiritual strength have they, then at first? what more experience of Gods dealing? what neerer acquaintance with Christ? or what sweeter communion with him? Not a jot, there.

therefore not a jot of true Faith.

3. Thirdly, *Effects respecting our Brethren*, and they are these:

1. First, *Mercy, Love, Compassion, and Beneficence* to the Members of Christ in necessity, *Gal. 5. 6. Faith works by Love*; as by Love to God, so also to our Brethren. Therefore so often joyned together, as an individual pair, *2 Thess. 1. 3. Psal. 5. 1 Tim. 1. 5.* And therefore when *Tyrus* should be converted to the Faith, she should leave hoarding and heaping up her wealth, and should finde another manner of employment for it, namely, to *feed and clothe Gods Saints*, *Isa. 13. 18. Her Merchandize shall not be treasured nor layd up, for her Merchandize shall be for them that dwell before the Lord, to eat sufficiently, and for durable clothing.* When *Tyrus* should once beleeve, he should trade in a new kinde of Merchandize, she should trade in works of mercy and bounty, in relieving and refreshing the necessities of Gods Saints. Faith is full of bowels, tender-hearted, and open-handed to Christs Members in want. She is a right *Darcas*, *Acts 9. 39.* that makes coats and garments, to clothe and keep warm the backs and loyns

Cap. II. loyns of Christs servants in want. If we finde such compassionate bowels in us, hands ready to the good works of mercy, to do poor Christians good for *Christs* sake, in those bowels there lies Faith. If we do love a Saint because a Saint, that love is of Faiths working. How doth this one thing damn the common Faith of the world? They beleeve in *Christ*, that they do; but how love they a godly man? Is there any whom they more disaffect, distaste, or against whom they shew more embittered malice? This malicious spiteful Faith is not the Faith of *Christians*. Thus Devils beleeve, they beleeve, and are malicious. This is a devilish Faith; the Devils so beleeve as that they tremble, and yet tremble not to be malicious against those that do beleeve. And what is their bounty and mercy? Alas, they are not onely close fisted, but with the man in the Gospel, they have a *withered hand*, not able to stretch out their hand in any work of compassion. Such a cripple, and lame-handed Faith, is not the Faith that will pass with God.

2. Secondly, a desire, and an endeavor to bring other to the Faith. It having  
once



once tasted, and found the sweetness and goodness that is in Christ, and in the ways of God; it cannot rest, but it must seek others, to bring them to participate of the same goodness with it self, *Phil. 6. That the communion of thy Faith.* Faith is a communicative Grace, and a generative Grace. *St Paul* once come to the Faith, hath *Timothy his own Son in the Faith*, *1 Tim. 1. 2.* When *Andrew* hath found Christ, he calls *Peter*; when *Philip* hath met with him, he must bring *Nathaniel*. Faith indeed in one sense doth *impropriate* Christ, and speaks as *Thomas*, *My Lord, and my God*: but yet though in its application it make Christ her own, yet not so as it would exclude others; but knowing the All-sufficiency of Christ, doth desire to *make him common* to as many as it can, and in that regard says, *Our Lord, and Our God*. So far forth then as thou endevorest to bring on others to Faith in Christ, so much evidence hast thou of Faith in thy self. But if others, specially such as be neer unto thee, may be what they will, for any care or endeavor of thine, it is an evil sign, that thou thy self wantest that, to which thou hast no care to bring

Cap. 12. brings others. Many other tryals might be added for the discerning of our faith, but these shall suffice, referring the Reader to the larger Treatises of such as have bestowed their profitable pains in this argument.

## CHAP. XII.

### *The Examination of Repentance.*

**H**OW Faith is to be examined, we have seen, let us now see how we may try and examine the truth of Repentance. How true Repentance may be discerned, we may know by that speech of *John Baptist*, *Mat. 3. 8.* *Bring forth fruits therefore worthy of Repentance,* fruits meet for Repentance, such as become, and evidence Repentance: where true Repentance is, there be ever such fruits. And those fruits are these:

1. First, *shame for sin.* True Repentance is ever accompanied with shame, *Jer. 31. 19.* *I was ashamed, yea, even confounded, &c.* *Ezek. 16. 61.* *Then shalt thou remember thy ways, and be ashamed;* yea, it so individually goes with Repentance, that it is put for Repentance it self, *2 Thess. 3. 14.* *That they may be ashamed;* that is, that they may repent.

pent and reform their evil course. The *Heathens* said, *That blushing was the colour of Vertue*: meaning, that it was a good sign to see a man blush and be ashamed when he hath done amiss. And we may truly say, that blushing is the colour of Repentance, *Ezra 9.6. I am ashamed, and blush to lift up my face.* It is true indeed, that men may be and are ashamed, that are far enough from Repentance. There is a shame of the face, and a shame of the heart: they have the shame of face, but not the shame of heart. And if they have the shame of heart, yet there is a double kinde of that shame. 1. First, the shame of a Thief, *Jerem. 2. 26. As the Thief is ashamed when he is found, so is the House of Israel ashamed.* And so there is the shame of any inferior sinner, which arises from the disgrace and discredit of his action, that he hath done such a thing by which he hath crackt his credit, or may bring himself to some shameful punishment, the whip, stocks, or the Gallows. So wicked men may be ashamed of their sins in their heart and conscience, because of that shame their sin will bring them unto in Hell.

Cap. 12. 2. Secondly, There is a shame of a Son or Child, a filial gracious shame of heart and conscience, and that is when a mans shame rises not from the shameful consequents that follow sin, but out of a sight of the filthiness and loathsom baseness of their sins, they see them so nasty and filthy, that it makes them ashamed that they have defiled themselves with such filth. And this is the shame that is in the cheeks of true Repentance. There is a great deal of difference between the shame of a Thief when he is taken, and the shame of a man that falls into a puddle, into the kennel, or the myre : a thief is ashamed because some disgrace will light upon him, or some punishment of shame. A man that is fallen into the mire or kennel, he is ashamed ; but his shame is from the filthy, nasty, unsavory pickle that he is in. So a wicked man hath shame of conscience, because his Conscience tells him he shall come to shame in Hell : but a true penitent man hath shame of conscience, because his conscience tells him that he hath defiled and besmeered himself with loathsom filth. And such a shame as this, may prove a  
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surer sign of Repentance, then sometimes sorrow may do. There may be a grief and a sorrow for sin, that may come from the sense and apprehension of wrath, and such a grief will not evidence true Repentance: but a shame for sin, out of the sense of the filthiness and vileness of sin, is an unfailing evidence of the truth of Repentance. If upon examination we can finde such a shame in our souls; if with *Ezra* we are *ashamed*, and *blush* to lift up our face, not because our shamefull punishments are increased over our heads, not because our trespasses will sink us down into Hell, but because, *Our iniquities are encreased over our heads, and our trespass is grown up to the Heavens*: such shame yeilds comfort. But few are thus ashamed of sin; now how many *glory in their shame*, in their sin, which should be, and is their shame? The Prophet *Isaiah* complains of a *brow of brass*, *Isaiah* 48.4. The Prophet *Jeremy* of an *Whores forehead*, *Fer.* 3.3. And *Zephany* of *sins that know no shame*, *Zeph.* 3.5. Sinners have lost those few remaining sparks of modesty they were wont to have, and so are far from being ashamed of their

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Cap. 12. sins, that they rather count it a shame not to sin. May not the Lord say of many now, as he twice complaines, *Jer. 6. 15. 8. 12. Were they ashamed when they had committed abomination? Nay, they were not at all ashamed, neither could they blush. And are not men grown to that height of Sodoms impudency, Isaiah 3. 9. The shew of their countenance doth witness against them, and they declare their sin as Sodom, they hide it not. Is the drunkard ashamed of his drunkenness? They that are drunk, are drunk in the night, 1 Thes. 5. Drunkenness then had some shame, it sought to mantle it self with the darkness of the night. But are men now ashamed of drunkenness in the open day, in the open streets? So for swearers, adulterers, and others. Such impudency proclaims mens impenitency in an high degree: such persons are as far from Repentance as they are from shame.*

2. Secondly, *deep sorrow and hearty grief for sin.* Where consider two things: 1. First the object of repenting, sorrow. 2. Secondly, the depth and greatnesse of it. Both will try truth of Repentance.

1. First,

1. First, the *object* of repenting sorrow, is *sin*. It is sin that specially afflicts and disquiets a repenting soul, that is the thing that wrings and pinches it. Where was it that the prodigals shoe did specially wring him? *Luke 15.*

21. *Father I have sinned against heaven*; that is, against God in heaven: he doth not say, Father, I am in a depth of misery, ready to perish with hunger, in that pinching distresse that I would be glad to eat husks with Hogs, but *Father I have sinned*. This is the grief of a repenting soul, that Gods Majesty hath been offended in and by his sins. This was that which lay heaviest upon, and sat closest to  *Davids* heart. He neither cries out of his discredit and shame in the world, nor yet speaks a syllable of wrath or hell; but *Psalms. 51: 3, 4. My sin is ever before me, against thee only have I sinned, and have done this evil in thy sight. My sin is ever before me, not hell and damnation is ever before me; not the shame and reproach of the world, but my sin is ever before me. It is this, Lord, that pinches and disquiets me, that I have sinned and done this evil in thy sight. A good heart fears*

C. 12. more the committing of sin, then the suffering of punishment following it. *Prov. 30. 9. Give me not poverty, lest I be poor, and steal, and take the Name of my God in vain.* He doth not say, *Lest I be poor, and steal, and bring myself under the Magistrates sword, or thy wrath;* but he looks onely at the sin; *lest I steal, and take thy Name in vain.* He fears the prophaning of Gods Name, more then the bringing of his own name and person in question. And to this purpose is that which *Elihu* charges *Job* withall, *Job 36. 21. Regard not iniquity; for this thou hast chosen, rather then affliction:* that is, Thou hast rather chosen sin and iniquity, then poverty and affliction: As if he had said, Inasmuch as thou hast vainly and rashly expostulated with God, *vers. 20.* desiring death, rather then to bear this affliction: thou art guilty of iniquity and sinnest in this thy choice. This therefore implies, that a good heart would rather chuse affliction then iniquity; to suffer affliction, then to do iniquity. Now as a good heart is more afraid of sinne, then affliction and punishment: so likewise a repenting heart is more grieved for

for sin committed, then for sorrow *Cap. 12.*  
to be suffered. We shall finde *David* in  
great anguish and distress of Spirit, *Psa.*  
*25. 17, 18. The troubles of my heart are*  
*enlarged: O bring thou me out of my distresses*  
*; wringing, pressing anguish: Look*  
*upon my affliction and my pain.* Here be  
troubles of heart, distresses of spirit,  
affliction, and pain. But what is it  
now, that thus wrings, distresses, and  
pains *David*? See the last words, *And*  
*forgive all my sins*, not forgive all my  
punishments: *David's* sin, not his pu-  
nishment, was his pain. We shall see  
the like in him, *2 Sam. 24. 10. I have*  
*sinned greatly, I beseech thee take away the*  
*iniquity of thy servant.* He mentions not  
the taking away of any smart: nay,  
*verse 17. He is willing to bear it: I*  
*have sinned, let thy hand be against me.* He  
begs that the punishment may be laid  
upon him, but begs that his *iniquity*  
may be taken away. Let God be plea-  
sed to take away his iniquity, and he  
is nothing solicitous for the punish-  
ment: The offence of God troubled  
him more then his personall smart. So  
that Gods heart were but towards him  
in the pardon of his sinne, he did not

Cap. 12. care though Gods hand were against him smiting him with temporall chastisement. And this will better appear, if we do but compare *Pharaoh* with *David*, *Exod. 8. 8.* *Intreat the Lord that he may take away the Frogs from me:* The *Frogs* troubled him more then his sin against God: *Take away the Frogs*; but no mention at all of *taking away his sin*. And when afterwards a confession of sin is extorted from him, yet was it not his sin that disquieted him, *Exod. 9. 27, 28.* not, *Take away my sin*, but, *Take away the thundrings and the Hail.* Lord, says *David*, *take away the iniquity of thy servant*: Oh, says *Pharaoh*, *take away these filthy Frogs, and this dreadful Thunder.* A repenting heart is more troubled at Sin, then at Thunder and Frogs. It sees more filthinesse in sin, then in Frogs or Toads, or what ever else can be presented more ugly to it.

A repenting sinner hath his eye upon God, and upon his Law. He sees the holinesse of God, that he is a God of pure eyes, that cannot behold iniquitie, *Hab. 1. 13.* He sees him a good, gracious, patient Father, and so it cuts him to  
the



the heart to have offended such a Father and God. Hee looks upon the Law, and sees it to be *Holy, just, and good*, and this galls him to the heart, to have violated so holy and so pure a Law. Now wicked men, they look wholly at the justice and wrath of God, at the curse of the Law, and so nothing troubles them, but the fear of hell and death. If these might be avoided, the offending of an holy and good God, the violating of an holy and good Law, would not a whit afflict or disquiet them. Nay, it is remarkable in *David*, that though he had upon *Nathans* message to him, confessed his sin, and *Nathan*, upon his confession, had pronounced the pardon of it; yet after this, he cries out, *My sin is ever before me: against thee only have I sinned*. Mark then, that even pardoned sin, forgiven sin, vexes and disquiets a true-repenting heart. It pinches him, and disquiets him, though it be forgiven: it grieves him that he hath so played the fool, and that ever he was such a beast to offend so gracious a God. When the Prodigals Father sees him a coming afar off, he runs to meet him, shews

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Cap. 12. compassion to him, falls upon him, and kisses him. This kisse was the seal of his pardon; as if he had said, Behold, I forgive thee all thy sin: as when *David* kissed *Absalom*, and *Esau* kissed *Jacob*, they both did it in token of full reconciliation. And yet for all this, see how the Prodigall speaks: he sayes not, O Father, from the ground of my heart I unfainedly thank thee; oh how great is my Fathers goodness, thus to pardon me, &c. but, *Father, I have sinned against thee.* I, but his Father had kissed him, and thereby testified that he had freely forgiven him, What need he confesse his pardoned sin? Why is hee not rather in the confession of praise, then in the confession of sin? Oh no: A repenting sinner is so affected and grieved with the offence of God in his sin, that though God have pardoned and forgiven it, yet he cannot but mourn for it, and be affected with it, that so holy a Law hath been broken by him, that so good a God hath been offended by him, *Psa. 25. 6, 7. Remember O Lord, thy tender mercies, remember not the sins of my youth.* If God remember mercy, hee forgets and forgives sin.

fin. If God forget it, why doth *David* remember the sins of his youth? Yes, so will a true repenting heart do: it will remember the sin that God forgets: it will mourn for the sin which God hath forgiven.

Now hereby may men try the truth of their Repentance. *Pharaoh* can say, *I have sinned*; yet was he not to be trusted: and *Saul* can say so too, as well as he, *I have sinned*: and *Judas* can say, *I have sinned*, as well as them both; and yet not a true penitentiary of them all. We may say as much, and make large confessions before the Sacrament too; and yet be far from true Repentance. Deal honestly: if thou be grieved indeed, What is it that grieves thee? Sin, or smart? Such as is the object of thy grief, such is thy repentance. As in the case of fear of sin, so is it in the case of grief for sin. In the case of fear, *Augustines* saying is true; *He that fears hell, fears not to sin, but to burn. But he fears to sin, who so hates sin it self, as hel.* To fear hell, is to fear burning; not sinning: He fears sinning, that dreads sinning as he dreads burning. It is so in case of grief: he that is sorry because

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Qui Gehennas metuit, non peccare metuit, sed ardere. Ille autem peccare metuit, qui peccatum ipsum sicut Gehennas odit. Aug. Ep. 144.

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of hell, is not sorry because he hath sinned, but because he shall burn. He is truly sorry for sin, that is more grieved for sinning, then he is afraid of burning. If then sin, meer sin, without relation to hell, be that which doth disquiet us, and this be the thing that mainly troubles us, that we have been such beasts to offend God, there is a cause of great joy in such sorrow, it is an evidence of thy true Repentance: But if dread of Hell, and the fear of being damned, be the thing that works this sorrow and grief in us, there is little cause of comfort in such Repentance. So may our Repentance be tried by the object of our sorrow.

2. Secondly, the *depth* and *greatnesse* of this sorrow, will serve to try the truth of our Repentance. The sorrow of Repentance is not a slight, overly, superficial grief, but a *deep* and an hearty *sorrow*. That as *David* speaks of that case, *Psal. 73. 21. Thus was my heart grieved*, or thus was my heart leavened; that is, his grief was so great, that his heart was *leavened* with it. *A little leaven leaveneth the whole lump*; therefore *much leaven* doth it much more: his  
whole

whole heart was sowed with the leaven of sorrow. Such is the grief and sorrow of Repentance: it is a leavening grief, that leavens the whole lump of the heart; it seasons and affects all the whole heart. Therefore the morning of Repentance is called, A great mourning, *Zech. 12. 11. In that day there shall be a great mourning in Jerusalem.* How great? As the mourning of Hadradrimmon, in the valley of Megiddo. As great as was the mourning for the untimely losse of *Josiah*. How great that was, see *2 Chron. 35. 24, 25.* So deep is the sorrow and so great is the sorrow for sin in Repentance. Yea it is a bitter mourning, *Zech. 12. 10. And they shall mourn for him, as one mourns for his onely son; and shall be in bitterness for him, as one that is in bitterness for his first-born.* A man that loses his first-born, and his onely son, how bitterly mourns that man? Repentance mourns so bitterly, *Peter went out and wept bitterly:* They be waters of *Marah* that flow from the eyes of Repentance. Nay, though it be a bitter sorrow which is for the losse of an onely son, and the losse of dear friends; yet in Repentance

God



Cap. 12. God looks for a greater sorrow then that is, which is for the death of dearest friends; therefore *Isaiah 22. 12. The Lord called to weeping, mourning, and baldness*. God in special manner prohibited baldness in their mournings for the dead, *Deut. 14. 1. Ye shall not cut your selves, nor make any baldness between your eyes, for the dead*; and yet God that forbad it in mourning for the dead, calls for it in mourning for sin. To teach how great our sorrow for sin should be; that there ought to be a greater sorrow in Repentance for sin, then of natural affection for the losse of our dearest friends by death. It was a great sorrow that of *Dauids* for *Ammons* death, *2 Sam. 13. 36, 37. The King wept very sore, or with a great weeping greatly: and David mourned for his son every day. He wept; He wept with a great weeping, and with a great weeping greatly: and he mourned daily*. Such is the sorrow of Repentance, a deep and a daily sorrow, till God allay it with some answers of peace. Hence it is that it manifests it self with such outward expressions. The Publicane smites upon his brest, *Luke 18*. And *Ephraim smites upon*

upon his thigh, *Jere. 31. 19.* And *Ezra* rends his garment, plucks the hair off his head and beard, *Ezra 9. 3.* All but to testify the deep and hearty sorrow for sin. By this may men take a trial of their Repentance. If thou hast had a leavened spirit, an embittered spirit, and hast lamented after the Lord, *1 Sam. 7. 2.* whom thou hadst lost by thy sin, as thou wouldest have lamented after a dear lost friend; if thou hast been in the waters of *Marah*, the greater thy grief hath been, the greater cause of comfort hast thou in the truth of Repentance. But so formal, so slight, is the sorrow of many hearts for sin, that it is a clear case they are strangers to Repentance.

3. Thirdly, a forsaking, an utter rejection, and rejection of all our former sinful lusts and ways. *Prov. 28. He that confesseth and forsaketh.* Repentance not only confesses, but forsakes the confessed sin, *Job 34. 32. If I have done iniquity I will do no more.* That is the language and the resolution of true Repentance, *Ephe. 4. 28. Let him that stole, steal no more.* True Repentance makes men do as God did when he repented him,

*Gene.*

Post luctum poenitentiae non redeas ad peccatum, non iterum facias quod iterum blansas. Non est poenitens sed irrisor, qui adhuc agit unde poeniteat. Bern. de modo bene vivendi.

Cap. 12.

*Gen. 6. 6, 7. And it repented the Lord that he had made man on earth, and it grieved him at his heart: but that was not all, And the Lord said, I wil destroy man whom I have created, from the face of the earth, both man and beast, &c. for it repents me that I have made them. Nay; Repentance in a man goes further, one Noah found grace in the eyes of the Lord, and he was spared from the common destruction; but here, not one lust or sin finds grace in the eyes of a man that truly repents, but all must be drowned in the flood of the tears of Repentance. It is with a man that hath the grief of true Repentance, as it was with Nehemiah, Neh. 13. 7, 8. I came to Jerusalem, and understood of the evil that Eliashib had done for Tobiah, in preparing him a chamber in the courts of the house of God, and it grieved me sore: but he rests not there, but goes further, therefore I cast forth all the household-staffe of Tobiah out of the chamber. What should Tobiah do with a chamber there: therefore hee not onely outs Tobiah, but out goes all his stuff too. So doth Repentance, when it considers all the evil that Satan and corruption have done, and how they have*

have taken up chambers in the heart, that should be the house of God, it is *grieved sore*, and thereupon it outs Satan and all his stuff; neither Satan, nor his stuff shall be chambred there any longer. So doth Repentance dispossesse Satan of the Soul, as Christ dispossessed his body of him, *Mark 9. 25. Thou dumb and deaf spirit, I charge thee to come out of him, and enter no more into him*; so Repentance casts Satan and filthy abominations out of a man, *that nhey enter no more*, they are cast out for ever. Tears of Repentance are not onely wetting but washing Tears, *Isa. 1. 16. Wash you, make you clean. Davids Tears washt his couch, Psalm 6.* and so much more washt himself. Baptism is called the *Baptism of Repentance*, *Luke 3. 3.* In Baptism there is a washing away of sin. And how is Baptism the *Baptism of Repentance*, if in Repentance there were not the doing away of sin? If a man could shed a sea of Tears, yet if hee do not drown his sin in that sea, what were he the better? If a man should weep his eyes out, yet if he weep not his sins out, to what purpose were it? Wheresoever Repentance

## Cap. 12.

Nam qui  
plagat  
peccatum  
& iterum  
facit pec-  
catum,  
quasi si  
quis laverit  
laterem  
ciudum  
quiquanto  
amplius  
laverit  
tam am-  
plius facit  
lutum,  
Bern. de  
modo be-  
ne viden-  
di.

penitance is, there must necessarily fol-  
low this forsaking, and casting off our  
sins; because with true Repentance  
these two things ever go: first, an *abo-*  
*mination* and *loathing* of sin; the man  
that repents heartily, loathes his sins  
by which he hath offended, *Job* 42. 6.  
*I abhor my self and repent*, *Ezek.* 20. 43.  
*Ye shal loath your selves in your own sight*  
*for al your evils that ye have committed.*  
Secondly, an *indignation* against sin,  
*2 Cor.* 7. *What indignation?* *Hose.* 14. 8.  
*Ephraim shall say, what have I to do any*  
*more with Idols?* Now that which a man  
loathes, and that against which a man  
hath an *indignation*, he must needs put  
it and cast it away from him, see *Isaiah*  
30. 22, *Thou shalt cast them away*, name-  
ly their Idols; and why so? Because  
they loathed them, they were as a *men-*  
*struous cloth*; and because they had *in-*  
*dignation* against them, *Thou shalt say*  
*unto it, Get thee hence.* So let there once  
be *abomination* and *indignation*, and there  
will be a *casting away*. Try thy Re-  
pentance by this, consider what have  
thy sins, thy beloved sins been, is thy  
drunkenness with loathing and in-  
dignation forsaken? are thine oathes,  
unclean-



uncleanness, covetous courses, &c. with loathing and indignation abandoned: It is a good sign. But how idly they talk they of Repentance, who because they have blubbered out a few tears, think all is well; when yet they still live and lie in their sins, and hold them as fast as ever. The Mariners, when they found out *Jonah*, yet fain they would have saved him, wonderful loth to cast him over-board. Many see their sins, and know them to be dangerous sins, but yet exceeding loth to shake hands with them, loth to throw them into the Sea, but will rather adventure their own casting away, then cast them over-board. Never deceive thy self; though thou hast sighed, cried, prayed, begged mercy; yet if still thou live and go on in thy sinful courses, there is no truth of Repentance in thee.

4. Fourthly, *A walking in Holiness and Obedience, and bringing forth the fruits thereof.* Bring forth fruits meet for Repentance. There is mention, *Rom. 6. of fruits in Holiness*; and *Phil. 1. 11. of fruits of righteousness*; and *Col. 1. 5. of fruits of obedience*: Now such fruits

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are

Cap. 12. are meet for Repentance. Bring forth fruits, saith Saint John, meet for Repentance. It is a metaphor taken from trees transplanted, or grafted into other stocks. Before their grafting, they bring forth fruit; but it is bitter and sowre fruit, wildings and crabs: but new sciences grafted upon those stocks, there is new fruit brought forth. A Pippin being grafted upon a crab-stock, the stock brings forth no more Crabs, but Pippins, a new and a good fruit. Such a change and renovation is there in Repentance, it makes a man a new man, walking in newness of life, *Eph. 4. 23, 24. Be renewed in the spirit of your mind, and put on the new man.* How shall it appear that this is done? Amongst other things, by that, *v. 28. Let him that stole steal no more,* there is the former thing in the forsaking of sin. But this is not all; there is yet more to be done: *But rather let him labor, working with his hands the thing that is good, that he may have to give to him that needs.* So that Repentance not onely binds the hands from *theeving*, but opens them to *giving*. It makes a Thief become a merciful man. It was the Churches sin,

Cant.

*Cant. 5. 3.* that when Christ knockt, and would have had her opened unto him, she neglects him, and puts him off with excuses: But afterwards, *Vers. 4.* *Her bowels were moved for him, or in her*; her bowels made a troubled noise, sounded and rumbled; that is, she was exceedingly grieved and disquieted, that she had done so foolishly. But that doth not serve her turn, to grieve for her fault; but she will mend it too, and falls to doing of duty, *vers. 5.* *I rose up to answer to my Beloved.* Many have their bowels move within them, but yet it will not move them out of their beds; they lie still: but *I rose up and opened*, says the Church, and makes after Christ whom she had foolishly neglected. Try thy Repentance by it. *Son, go work to day in my Vineyard*, says the Father in the Parable to his Son: *He answered and said, I will not: But afterwards he repented, and went: Matth. 21. 28, 29.* He repented, because he was not onely grieved for his former disobedience; but also because he went, and did his Fathers work in the Vineyard. If thou do the like; if thou so grieve for former disobediences, as *thou*

Cap. 13. now thou fallest to thy Fathers work, and fallest hard and closest to it, then thou repentest. The contrary convinces men of impenitency. It is not *weeping*, but *working*, that must evidence Repentance: we may see many *weep*, but we cannot see them *work*; and all that repent, must *turn to God, and do work meet for Repentance, Acts 26. 20.* Where no such work of Holiness and Obedience is, there is no turning to God, nor truth of Repentance.

### CHAP. XIII.

#### *The Examination of Love.*

Come we now in the next place to the Examination of Love. There is deceit and hypocrisie in Love, as well as in Faith. *Let Love*, says the Apostle, *be without dissimulation, Rom. 12. 9.* or, *without hypocrisie, Ανυπόκριτος. 1 Pet. 1. 22. Unto unfeigned Love of the Brethren, εις φιλαδελφίαν ανυποκρίτων, Unto a Love of the Brethren, without hypocrisie.* So that there may be hypocrisie in Love; and a man may play the Hypocrite in his Love, as well as in the profession of his Faith. God hates hypocrisie, where-  
soever

soever, as well in the second Table, as *Cap. 13.*  
the first; and therefore requires sincerity in our love to our brethren, 1 *Joh.*  
3. 18. *My little children, let us not love in word, neither in tongue; but in deed, and in truth.* Men must have love in their tongues, and love in their words; but that is not all: men must have and shew love in their deeds. Love that is all words, and all tongue, and no deeds, is hypocritical and dissembling love, *Jam.* 2. 15, 16. There we finde love in words, a loving tongue; but where are the deeds? There is no loving hand, *Notwithstanding ye give them not those things, &c.* Love that hath a smooth and a kinde tongue, and yet hath a withered hand, shews it self in no good deeds and works; it is but a feigned and a dissembling love. It is no more then an hypocrite may do. Nay, a man may have a loving tongue, and be like *Naph-tali*, *Gen.* 49. 21. *give goodly words*, yea, and may do goodly deeds, not be wanting in outward actions and expressions; and yet for all this, may play the hypocrite, and his love not be without dissimulation. Therefore the Apostle yet adds one thing more; *Let us*



Cap. 13. *love indeed and in truth.* Therefore there may be words, and tongue, and deeds, and yet no truth. And so long as that is wanting, be there else what there will, all is but hypocrisie: words, tongue, and deeds, may be without truth; but truth will never be without them: love will creep, where it cannot go. That therefore the Apostle gives in charge to elder men, belongs to all, *Tit. 2. 2. That the aged men be found in faith and charity.* It is not enough to be found in Faith, but we must be found in Love. As Faith must be without hypocrisie, *1 Tim. 1. 5.* so must Love, *Rom. 12. 9.* It is dangerous to be rotten in the faith; it is also dangerous to be rotten in our Love. It therefore concerns a man as well to examine the truth of his Love, as other graces. Men may do much, and go far in the love of Gods people, and yet not love them as they ought to be loved.

First, they may hold an outward correspondency with them in outward peace and neighborhood; they may live quietly by them, and with them; be free from quarrels, suits, contentions, vexations, and oppositions against them;

them; and in these respects may keep fair quarter with them: and yet for all this, not love them as godly people are to be loved. *Abimelech and Phicol, Gen. 26.28,29.* desire to live peaceably and quietly with *Isaac*, *That there may be an Oath and a Covenant between them*: But yet these, being *Heathens*, could not love *Isaac* as a godly man should be loved. *They departed from him in peace, Verf. 13.* Peace is one thing, and love is another.

2. Secondly, they may prefer, dignifie, advance and honor them, and yet not love them as godly men should be loved. Besides Gods sanctifying Graces, there are oftentimes in Gods children other gifts, of wisdom, prudence, learning, fidelity, skill and activity in secular employments: All which may gain them great respect in other mens hearts. So *Pharaoh* honored *Joseph*; and we see his ground, *Gen. 41.38,39,40* So *Nebuchadnezzar* preferred *Daniel*; and we see his ground, *Dan. 2.47,48.* So *Laban* set *Jacob* over his Flock; and we see his ground, *Gen. 30.27.* So many a Master loves a godly servant, not because he is a good man; but because he

Cap. 13. is a good servant. This is self-love; they love them, because they love themselves: Such men are for their ends of profit, advantage, &c. and for their turns; and therefore out of a self-love, and self-respect, love and respect them. That their love of them is not for their godliness, appears by this, Because, though there were not one dram of Grace and Godliness in them; yet, for their other abilities, should they be no less dear unto them, then now they are with all their graces.

3. Thirdly, they may magnifie them, highly commend and reverence them for good men; and yet not love them as godly men should be loved. *Abimelech* called *Isaac*, *The blessed of the Lord*; *Gen. 26*. *Herod* observed and revered *John*, *Mark 6*. *The people magnified the Beleevers*, *Act. 5. 13*. There were a great many that hated, opposed, and vilified them; but yet among the *Jews* there were some that were of a more tolerable and equal temper: and though they durst not go so far as to joyn themselves with them; yet thus far they went, that when other reproached, scorned, and

and calumniated them, they were ready to commend and plead for them. They would haply thus speak; Well, you may say this and that, and speak your pleasure of them; but when you have said all that ever you can, yet we see they be very good people, very conſeionable and good men; they are none other but what you and we ſhould be. Here was magnifying of them, but yet not loving them as they ſhould have been loved, becauſe, as the Text ſays, *Of theſe, no man durſt joyne himſelf to them.* All this ariſes not from Love, but from the conviction of Conſcience, upon the ſight of the luſtre and beauty of their ſhining graces, and upon the experience of the integrity of their ways. Conſcience convinced, cannot but open the mouth to give godly men an honorable teſtimonial, in magnifying and reverencing them.

4. Fourthly, they may do them many kinde offices, courteſies and favors, and yet for all this, not love them as godly men are to be loved. *Ferobaam* may invite a *Prophet* to dinner. The very *Barbarians* did ſhew courteſie unto them,

Cap. 13. *them, Act. 28. 2.* and yet were far enough from this love. Humanity, Civility, good nature, and good nurture, may carry men far in this kinde.

5. Fifthly, they may as honor their loves, so desire their deaths, and yet not love them as godly men should be loved. *Balaam* desires the death of the righteous, and that his later end may be live unto his; and yet *Balaam*, that faine would have cursed *Israel*, was far enough from the love of a Saint. Many, when they see a godly mans end, may speak honorably of him, and wish, O that my Soul might rest with his, O that my Soul might speed as his, for I am perswaded he is in Heaven; and yet all this while not love a godly man, as a godly man should be loved.

6. Sixthly, They may honor the memory of them when dead and gone, and upon all occasions give them honorable testimonies, for their piety, godliness, &c. and yet not love them as godly men should be loved. The *Pharisees, Matt. 23.* built up the Sepulchres of the Prophets, and seemed to shew great love to their memorials; and yet



yet if they had been alive, they would have delt no better by them then their Fathers did. Thus much may be done, and let love wanting; that love wanting wherewith a Saint is to be loved. For with such a love must a man come to the Sacrament, in which there is so special an exercise of the Communion of Saints. Since therefore all this is not enough; let us see then what it is that is required more, that our love may be such, as will qualifie us for the orderly receiving of the Sacrament. True Love then to the Members of Christ, to godly and gracious persons, may be thus known:

1. First, it loves them as Saints under the relation of brethren, because they be brethren, because they be sons of God the same Father, sons of the Church the same common Mother, and Members of Christ our elder Brother. When a man loves godly men, not because they be great, rich, learned, wise; because they may do, or have done him a pleasure; but meerly because they have Gods Image upon them, in grace and holiness; he loves them as godly persons should be loved. When Gods  
grace

Cap. 13.

grace in them is the ground, and Gods Image upon them is the Loadstone of our Love: when we love them, not because we love our gain, respect, &c. but because we love God, and see them to be his; then is our Love right. 1 *Joh.* 5. 2. *Hereby we know that we love the Children of God;* and love them as the Children of God, bearing Gods Image upon them, when we love God. That is true Love of godly men, when our Love to them is grounded upon, and flows from our Love to God. On the contrary may it be said of many, that they love not the Children of God. No? not love the Children of God? Why, I love such and such a man, and you will not say but they are the dear Children of God. I, but by this we know that men love not the Children of God, when men love themselves, and seek their own base ends. It is one thing, in some sort to love a man that is a Child of God; and another, to love him because he is a Child of God. It is one thing, to love a godly man; and another, because he is a godly man. A man may love one who is a Scholar and a Preacher; but yet not love

love him because he is a Scholar or a Preacher : nay, it may be he could love him a great deal better if he were neither. The Apostle speaks of *Love out of a pure heart*, 1 *Tim.* 1. 5. And Saint Peter, of *loving the brethren with a pure heart*, 1 *Pet.* 1. 22. When Love is pure, it is true. Then it is *pure Love*, when it springs from no other fountain, but the loveliness of Gods Grace and Image, in those whom we love.

2. Secondly, true Love to the children of God, and to Saints; it loves such above all others, the best of all others, 1 *Pet.* 2. 17. *Honor all men, love the Brotherhood.* There is a love and a respect to be given to all men, according to their relations, worths, qualities, &c. but yet true Christian Love bestows its *Benjamins* portion, the specialty and choyce of its affections upon godly ones. It loves a godly religious man, better then a learned man: and the more godly a man is, it loves him the more. *Do good to all; but especially to the household of Faith*, *Gal.* 6. So love all men in their order and degree; but let your brotherly love, your heartiest and sweet affections, be towards such as are  
bre-

Cap. 13.

brethren. *Love the brotherhood.* A love of the *Brotherhood* must be, a *brotherly* love, a love as to Brethren. In a Family, a man loves all the servants; but yet he bears a more special neerness and dearness of affection to his brethren, then to servants. 1 *Pet.* 3. 8, *Love as brethren.* We read of a young man, *Mark* 10. that came running to Christ, and enquiring how we might inherit eternal life. And we read of *Lazarus*, whom Christ raised from the dead, *Joh.* 11. It is said of both, that Christ loved them: Of the rich young man, *Mark* 10. 21. *Then Jesus beholding him, loved him:* Of *Lazarus*, *Joh.* 11. 13. *Lord, he whom thou lovest is sick.* Now the young man was a *Pharisee*, onely he had some candor and ingenuity in him, more then usually was in *Pharisaical* spirits; and so far Christ loved him, shewed loving respect and carriage towards him. But now *Lazarus* was a godly and an holy man; and therefore Christ loved him with a more specialty of affection. He loved the one, as a moral fair-conditioned man, that had some good desires and inclinations towards good; but he loved *Lazarus* dearly and entirely;

as a godly and a good man, with such specialty of affection, that it was enough to know him without his Name, by Christs love to him: *The man whom thou lovest.* By this, try the truth of thy love. Whom loveth thou best? Have the best men the best of thine affection? Are those dearest to thee, who are dearest to God? The best evidence that can be, of the truth of thy love. But this proves many to want their love, and that they love not the godly as godly men should be loved, what ever their professions and protestations of love be. For let it be granted that they love them; yet let it be enquired whom they love best, to whom their hearts & affections are closest knit. Look upon those that are deepest in their affections, and judg whether they be, at the best, more then moral and civil; and whether those that be godly and religious have half that affection and love that meer civil persons have. Thou dost not love godly men best; therefore thy love is hypocritical: Thou lovest a moral man better then one that is religious; therefore thy love is without dissimulation.



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3. Thirdly, true love loves as the *Colossians* did, *Col. 1. 4. It loves all the Saints*. Where grace is the ground of love, where-ever grace is, there is love, as fire still follows the fuell. Grace hath the same beauty in all: and if grace be the attractive of affection, it draws affections to all in whom it is. The love that is amongst Gods Saints, is compared to the *Ointment* that was poured upon *Aarons* head, *Psal. 133. 2. It was poured upon his head;* but it rested not there; *it ran also down upon his beard;* nay, it ran down to *the skirts of his garments*. So the love that is among the Saints, it diffuses it self to all the members of Christ: it runs not onely upon the *head and beard*, but upon the *skirts* of the garment, to the very lowest and meanest of Gods people in whom there is Grace. It excludes not any whom God hath received, *Rom. 14. 3. despises not any whom God hath chosen, Jam. 2. 5, 6. Love the Brotherhood*, says Saint *Peter*. He doth not say, Love a brother, or, such of the Brethren; but, *Love the Brotherhood*, the whole Fraternity, Society and Company of the Saints; the whole Brood and Brotherhood of Gods

Gods people. Try thy Love by this: Cap. 13.  
He that loves a godly man for his grace,  
that hath no other thing to commend  
him, neither friends, nor riches, nor  
credit, nor profit; that can love poor  
godlinesse, as well as rich godlinesse,  
that can love grace in rags, as well as  
in robes; in russet and lether, as well as  
in silks and velvets; such a love to all  
Saints, is a good evidence of truth of  
Love. But when men love onely some  
great and rich ones that have grace, and  
regard not meaner ones, though graci-  
ous; it is a sign that it is not true Love.  
Yea, it is a blamable Error in many,  
that though their Love be indeed to the  
godly; yet it is with a kinde of confine-  
ment onely to some, as worthy of  
communion and affection. It is not to  
be denyed, but that a man may love  
some godly men more then other-  
some. Christ himself had his *beloved*  
*Disciple*; and we shall finde that thrice  
Christ shewed some specialty of favor  
and affection to three of them above  
the rest, *Luk. 8. 51. He suffered none to go*  
*in, save Peter, James, and John, Luk. 9. 28*  
In his Transfiguration, he took up with  
him only Peter, James, and John. And in

Cap. 13. his agony, when he sequestred himself from the rest of his Disciples; yet he takes these three along with him, *Matt. 27. 37.* But yet such a confinement of our affection to some choyce ones, as goes with a contempt, or plain neglect, and exclusion of others of meaner abilities and graces, is an unwarrantable thing, such as will not be allowed, by this sign of Love now instanced in.

4. Fourthly, true Love loves and delights in the fellowship and society of the godly. *Love the Brotherhood*, says *S<sup>t</sup> Peter*. He doth not say, Love the brethren; but, Love the Brotherhood; that is, as some expound it, the *fellowship of the Brethren*; and so our former Translation reads it, *Love brotherly fellowship*. Brotherhood implies sometimes fellowship, *Zech. 11. 14.* *I will break the Brotherhood between Judah and Israel*. The natural relation between them could not be broken, but their mutual society and fellowship should be broken; they should be divided and dispersed each from other. So then, they that love the Godly, love their Brotherhood, their Company, their

their conference and communion with them. This evidenced the truth of *Dauids Love, Psal. 16. 3. All my delight is in the Saints on Earth*; My delight is in their company and conference. Many in the world magnifie the Saints in Heaven; yea, some over-magnifie them, whilst they would give divine worship to them, but in the mean time make little account of the Saints on Earth, nay, hate them, imprison, kill, and burn them, *Apoc. 13. 7.* but *David delights in the Saints on earth: Psal. 119. 63. I am a companion of all them that fear thee, and of them that keep thy precepts.* Try then, where lies thy delight? What is the company and society thou affectest? If it be the society of the godly, thy Love is to them. But this discovers the hypocrisie of many mens Love. They do love godly men with all their hearts: But yet examine who be their companions, and mark who they be in whose society they delight; and are they such as are godly and religious? Take they not more delight in the fellowship of Drunkards, vain and frothy persons? Is not godly company the most irksom, wearisom thing in

Cap. 13.

the world to them? What can clear it more, that men love not the godly? It may be thou commendest them; and speakest all good of them; but if thou joyn not in society with them, thou dost but as those before spoken of, *Acts 5. 13.* They gave the Beleevers good words; but *they durst not joyn themselves unto them.* It may be thou speakest not against them, not because thou lovest them, but because thou lovest thy self, that they may not speak against thee. It may be thou speakest well of them, and all because with good words thou wouldst buy good words again. This is Love in *word*, in *tongue*; but not in *deed* and in *truth*. Look where thy delight and company is, there is thy Love.

5. True Love is hardly angered, easily pleased. *Hardly angered, 1 Cor. 13. 4. Charity suffers long, Vers. 5. It is not easily provoked.* It will suffer long, and bear much, ere it will break. It may be provoked, but not *easily*. *Easily pleased. 1 Cor. 13. 4. Charity is kinde. Jam. 3. 17. The wisdom that is from above, is gentle, easie to be entreated. God is Love (says the Apostle) 1 Joh. 4. 8. And God is slow*  
to



to anger, Psa. 103. He suffers long, Exod. 34. 6. He is not easily provoked. And he is easily reconciled, Psa. 103. 9. Neither will he keep his anger for ever. Nay, not onely easie to be entreated; but he entreats and beseeches us, the offending parties, to be reconciled, 2 Cor. 5. 20. Now what makes God so slow to anger, so quick, so easie to be appeased? Because God is love. It is the nature of Love so to be, and Love is his nature. The Apostle presses Christians to two special things, Col. 3. 13. Forbearing one another, and forgiving one another, if any man have a quarrel against any. I, but these be hard things to be done; how shal a man come to be able to do these things? Therefore the Apostle teaches us a way how to do it, in the very next verse and words; *And above all things put on charity, which is the bond of perfectness.* The way to do these things, is to get charity and love. Mark then the nature of Love: It is not easily provoked, it is hardly angered, it is a *forbearing* grace. It is easie to be pleased. It is a *forgiving* grace. It is hardly angered, because it *forbears*. It is easily pleased, because it *forgives*. Love is a *forbearer*, and a *forgiver*. Try thy

Cap. 13. self by this: If thou art exceeding loth to be provoked, sufferest much, and sufferest long, and art willing to bear, till the number and weight of the burthens grow so heavy and unsupportable, that thy back is ready to break, before thou complain: If thou art willing to swallow injuries and wrongs one in the neck of another, so long as they are swallowable, that they would not choke or poyson thee if thou shouldst offer to swallow any more; (for no charity bindes a man openly to wrong himself) such forbearance argues that thou hast put on charity. If offences be given thee, and wrong, gross wrong done thee; yet if thou canst readily, chearfully, willingly and cordially forgive, it is a good sign of true Love. But how far are many from the truth of this grace in their hearts, who are easily off the hooks, and presently provoked, and all to pieces upon a small offence given? nay, it may be, upon no offence given at all; onely upon an accidental slip, or a fail in a formality & complement. No forbearance, argues small charity. As far are they from Love, that are of implacable, irreconcilable spirits; once lost,

lost, and lost for ever; whom no kindnesses can overcome, whom no satisfactions can appease, nor no wisdom can set in joynt again.

*Quest.* But what if a man have done me wrong, and divers ways injured me by offensive carriages; whether am I bound to forgive him or no, he seeking no reconciliation with me? Am I bound to forgive, where forgiveness is not sought? and must I stay from the Sacrament, because I have not forgiven one that wrongs me, and seeks not peace?

*Ans.* In forgiving an assendor, there be three things:

1. The letting fall of all wrath, malice, and desire of revenge.
2. The testification of forgiveness. A solemn profession of remission.
3. The re-acceptance, and re-admission of an offender into former society, communion, and familiar converse.

*For the first.* A man is bound to forgive in that respect, whether the party offending ask forgiveness, or ask it not. A man must so forgive, as that he must bear no malice, nor nourish any

Cap. 13. thoughts of revenge. For though mine adversary sin in his obstinacy, yet his sin will not warrant me to sin in malice, and thoughts of revenge. If mine enemy will not do that which belongs to him, yet I may not do that which belongs to God. Therefore for matter of revenge and malice, we must always forgive: And unless a man do so forgive, as to let fall all malice, & thoughts of revenge, he sins in coming to the Sacrament.

*For the second.* Our Saviour gives a rule, *Luk. 17. 4.* *If he trespass against thee seven times in a day, and seven times in a day turn again unto thee, saying, It repents me, or I repent; thou shalt forgive him.* He doth not say, *If thy brother offend against thee seven times, thou shalt forgive him seven times: But, if he say, I repent.* Whether he say so, or not, I must forgive him in regard of malicious and vindictive thoughts. But I am not bound to testifie my forgiving him, and to say to him, *I forgive thee,* unless he say, *I repent.* To forgive is one thing; and to say, *I forgive,* and make a solemn profession of remission, is another.

*For*

*For the third.* A man is not bound in that particular to forgive, till just satisfaction be given. Satisfaction being duly given, I must forgive so far; but satisfaction obstinately denied, I may refuse society and fellowship with him. Religion bindes not to receive an enemy into bosom-communion: Now so long as he stands out in his enmity, he can be interpreted to be none other, so long as he says not, It repents him: Yea and though a man do not forgive, in these two causes, yet may he with a good Conscience come to the Sacrament. And therefore mark how our Saviour speaks, *Matt. 5. 23, 24.* *If there thou remembrest that thy Brother hath ought against thee, go thy ways, and be first reconciled, &c.* He doth not say, if there thou remembrest *that thou hast ought against thy brother.* Thereby shewing, that the Bar is against the party delinquent; and that a person receiving injury and wrong, so he comes without malice, and forgive in the first respect, is not debarred *Gods* Ordinance, though he remit not in both the last; just satisfaction not being tendred upon wrong done.



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6. Sixthly, true Love loves fervently; *fervent* Love, and *unfeigned* Love, are joyned together, 1 *Pet.* 1. 22. True Love will abound and encrease more and more, 1 *Thess.* 4. 10. *Ye love all the brethren; but we beseech you that ye encrease more and more.* It sets it self no stint nor bounds; it is ready and willing to give and take all occasions for encrease and confirmation; as fire is not onely ready to kindle, when blown; but ready to catch of it self any combustible matter being ministred. True Love hates all hypocritical reservations, and lets out it self to the giving and imbracing of all opportunities that may prove incentives to it. Thereby try and examine the truth of thy Love. A spark will kindle to a flame, if it be true. But this one thing discovers a great deal of hollow-hearted hypocritical Love in the World. There be, that for their turns and ends can do more, and dispense further, then they will for God and his Commandment. If God and his Commandment, and coals heaped upon their heads, call for the letting fall of their stomack; they cannot stoop to it; nay, with scorn and pride

pride of spirit, reject tenders and offers of Love. But if some end of their own to be compassed, or turn of their own to be served, then they can make a shift to make some shews of Love, and desire of friendship; but yet with resolutions to keep a fair distance, that there shall never be an entire knitting, and mutual closing of affections; and therefore set themselves bounds, and a stint, beyond which they are resolved never to pass. They will not be wanting in common courtesies, civil correspondencies; but yet for entireness, and intimate familiarity, will be sure to block up the way thereto, by affected distances, and reservations of themselves. They will be pardoned for familiarity, that is more then needs. A carriage fair to the worlds eye, that the world shall not see but all is well, they will frame to; but further they resolve never to go. Surely they were as good say, They will play the hypocrites with men, and that their Love shall be with dissimulation. For Love which sets it self bounds and bars, beyond which it will not step, that love steps not beyond hypocrisie. That Love which will not  
kindle,

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kindle, which will neither be blown to a flame, nor take flame, it is Love dissembled. True fire, though it be never so little a spark, may be blown and brought to a flame: but all the blowing in the world will never make painted fire burn. Such persons are like *Solomons silver potsheard, Prov. 26. 23. Burning lips, and a wicked heart, are a potsheard covered with silver dross.* Whatever fair silverly shews they make, they are potsheards flubbered over with dross. Such Love as is not fervent, is feigned. So much for the Examination of Love.

## CHAP. XIV.

*The Examination of Obedience.*

**T**He last thing whose truth is to be examined, is *Obedience*. There is deceit in Obedience, and much hypocrisie may be in it. *Saul* glories in his Obedience, *1 Sam. 15. 13. I have performed the Commandment of the Lord: Behold, I have obeyed God.* Yea, after *Samuel* had pinched him with so close an answer, he still stands to it, *vers. 20. Yea, I have obeyed the voyce of the Lord, and have gone the way which the Lord sent me.*

me. And yet *Samuel* charges him still with Rebellion and Disobedience, and leaves him not, till he makes him confess his sin. So ready are men to deceive themselves in their obedience to God, as if their obedience were good and acceptable, when there is no such matter. Men will not be born down, but that they are obedient people to God: *I have performed the Commandment of the Lord: Behold, I have obeyed God,* says *Saul*, and so say many as well as he, as far from it as was he: but as *Samuel* there convinced *Saul*, 1 *Sam.* 15. 14. so may men be convinced of disobedience. What means then, says *Samuel*, *this bleating of the sheep in mine ears, and the lowing of the Oxen which I hear?* There was not an Ox that lowed, nor a Sheep that bleated, but openly and loudly proclaimed *Saul* a disobedient person. So men say they do obey God, and they are wronged to be charged with disobedience: But what then means the bleating and the lowing of their Oaths? What means then the neglect of God in the publike Ordinances? in their private Families? What mean their Lords-day-Prophanation? What mean

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mean their Whoredoms, Drunkenness, and other not bleating, not lowing, but crying, loud-crying sins, in the ears of God and man?

It is needful therefore that men examine their obedience, whether it be such as is required in him that will be an orderly Communicant. True Obedience then may be known by these things:

- |                   |          |
|-------------------|----------|
| 1. The Grounds    | } of it. |
| 2. The End        |          |
| 3. The Properties |          |

The Grounds of Obedience are three:

1. First, the ground of true Obedience is the *authority* and will of God. Gods Will is, that such a thing be done, and his power is soveraign and absolute to command; so as whatsoever he commands, it must be done, because he commands. Therefore we shall finde, *Levit. 19.* that in that one Chapter this one reason, *I am the Lord*, is used thirteen severall times. The meaning whereof is this: Such and such Commandments I enjoin you: if you will know the Ground why you should obey them, this is the Ground, *I am the Lord*, a God of Soveraign Power and Authority, and my Wil it is such things be



be done. And therefore it is, that Gods Will is brought in Scripture, as the reason of the Obedience that is required, *1 Thess. 4. 3. For this is the Will of God, even your Sanctification.* So *1 Thes. 5. 18. 1 Pet. 2. 15.* The ground therefore of all Obedience, must be the Will and Commandment; that if a man be asked a reason of his Obedience, why he doth this or that, he may be able to say, I see it is Gods Will and Commandment it should be done; and because it is his Will, therefore I do it. This was the ground of *Dauids* obedience, *Psal. 119. 4, 5. Thou hast commanded us to keep thy precepts diligently; O that my ways were directed to keep thy statutes.* His desires were exceeding strong to give God obedience in keeping his statutes; and the ground of it was, *Thou hast commanded.* That onely and properly is Obedience, which is done *intuitu voluntatis*, by looking at Gods will; by having a respect or an eye to Gods Commandment, *Psal. 119. 6.* and doing it because it is his will. Look as it is in the case of Faith, so it is in the case of obedience. Then a man believes, when the ground of his Faith is onely the Word of God; he beleeveth only because

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cause it is the Word and Will of God he should believe. If a man believe such a truth, because he hath good arguments and reasons for it, by which he is led to believe it; this is *science*, but not *faith*. Thus is it in Obedience; to do things commanded, upon other grounds then the Commandment, is not Obedience. Suppose a man do the same thing that God commands, and yet know not that God commands it; this is no Obedience: Or if a man do know that it is commanded, but doth it not because it is commanded; neither is this Obedience to God: for, as *where there is no Law, there is no transgression*; so, where there is no knowledg of a Law, there is no Obedience. In all true Obedience, there must be a knowledg of, and an eye to the Will of God, *Rom. 12.2. Proving what is the Will of God*; that is, searching and trying, and so allowing the good and acceptable Will of the Lord; *Eph. 5.17. Understanding what the Will of the Lord is*. Both which places imply thus much, That that only is Obedience indeed, which is done upon the knowledg and conscience of being Gods Will. To do that which is

is Gods Will, and not to do it because it is his Will, is not Obedience. By this may a man try his Obedience: If thine heart can sincerely witness that the ground of thy Obedience, and all thine actions therein, is Gods Will; that thou seeest it is his Will to have it done; and because it is his Will, thou dost it; such obedience it upon the right ground. But by this may the unsoundness of many a mans obedience be discovered: Some men come duly to publique duties of Gods worship and service; but what is the ground? Is it the Will of God, or the Law of man, or the talk of the world, that brings them thereunto? Many a man is diligent in his Calling, follows it close, and it is a thing commanded of God so to do: But if a man do it, not because God wills it, but because desire of gain carries him on; or necessity of maintenance forces him thereto; this is no Obedience to God, but obedience to his Covetousness, or obedience to his necessities, which call upon him for diligence and painfulness.

2. Second ground of Obedience, The grace of Faith. True Obedience must spring and flow from Faith. Saint

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*Paul speaks, Rom. 16. 27. of the Obedience of Faith, that is, that Obedience which in beleeving we give to God. But yet in a larger sence, all Obedience may be called the Obedience of Faith, because by it we give God that Obedience we give him. Hebr. 11. 8. By Faith, Abraham obeyed God. Faith quickens and enables to Obedience, so as without it we can give God no Obedience. Therefore, Rom. 3. 3. Faith establishes the Law, because it is Faith that helps a man to perform all the Obedience he performs to it. Faith is the ground of Obedience thus :*

1. First, a man must first believe what the Will of God is, before he will go about to yeeld it any Obedience.

2. Secondly, All Obedience flows from a mans laying hold on the Covenant of grace. In that covenant, God articles with us, and binds himself to enable to obedience, *Ezr. 26. 37.* Now this covenant must be layd hold on for ability and strength to obedience, before a man can obey God. It is true in obedience to every Commandment, which is spoken of the fourth, *Isa. 56. 4, That keep my Sabbath, and take heed of my Covenant*

venant. In the Covenant there is promised strength unto Obedience; and this Covenant being taken hold on, strength to Obedience is given. Now that which lays hold upon the Covenant, is Faith, which from the Covenant fetches ability to Obedience.

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3. Thirdly, Christ is the principle of all spiritual life and activity, *Joh. 15. 5. Phil. 4. 13.* Christ must first dwell in a man, before he hath strength in the inner man, *Eph. 3. 16, 17.* Now all vertue to be fetcht from Christ, must be drawn out of him by Faith: And he by faith dwells in us, *Ephes. 3. 17.* No Obedience, till we have Christ effectually working in us, and quickening us by his Spirit; and no Christ, but by Faith. By this then a man may try the truth of his Obedience. If it be fruit coming from a root of faith, it is good fruit, *I beleeved, therefore I spake, Ps. 116.* So if thou canst say, I beleeve, therefore I pray, and do God service, *Joh. 9. 38. He said, I beleeve, and he worshipped him.* I beleeve, therefore I sanctifie the Lords-day, I beleeve, and therefore I do duties of Obedience: then is thine Obedience true fruit of Paradise, because it grows



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upon the tree of Life. But if thine Obedience arise from a root onely of morality, it is but hedg-fruit.

3. Third ground of Obedience, is the true Love of God in Christ. Indeed Obedience must not be upon constraint; but in one sence it is by constraint, yet by the *constraint of love*, 2 Cor. 5. 14. *For the Love of Christ constrains us.* Love hath such an active power, that it constrains us to Obedience, not onely that Love which Christ bears to us, but which we bear to him. Obedience to God must be filial Obedience, 1 Pet. 1. 14. *As obedient children.* Now the obedience of a son to his father flows from Love: The Love of his father sets him on work, to do what his Father commands. The good son in the Vineyard, Matt. 21. when his Father bid him go work in his Vineyard, he at first said, I will not; but afterwards he repented, and went and wrought in the Vineyard. Now what was it that made him obey his Father? his Father promised no wages if he would go work, nor threatened him any evil if he did not work; but there was onely a bare command, Matt. 21. 28. *Son, go work to day in my Vine-*

*Vineyard*: Here are neither wages promised, nor anger threatned, and yet he went. It was neither hope of wages, nor fear of punishment, that carryed him; but meerly a sonlike love, and the dutiful affection he owed to his Father, that wrought upon his heart, and constrained him to go, though at first he refused it. And such is true Obedience unto God. Love unto God is the weight that sets the wheels on going, *Joh. 14*: *If ye love me, keep my Commandments.* 1 *Joh. 5. 3.* *This is the love of God, that we keep his Commandments.* Try we our Obedience by this: What is it that moves to Obedience? If thou canst plainly say, as the servant, *Exod. 21. 5.* *I love my Master, I will not go out free*; so, I love my God, I will not swear, &c. I love my God, therefore I will yeeld him all careful Obedience. If Love be the weight and the oyl that makes the wheels run, thine Obedience is such as it ought to be. But this discovers a great deal of false Obedience. Some men yeeld Obedience for the love of themselves, the love of their credit. Such was the Pharisees Obedience in their Alms, Prayers, and Fastings, onely to

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purchase credit with men. Such is a civil mans Obedience, whose Obedience is onely to such Commandments, and onely to such branches of those Commandments, the breach whereof would blemish his reputation and blur his credit in the world. Some yeeld obedience, and work in the Vineyard for their penny, such as do all they do with a conceit of binding God to them, and bringing him into their debt. Some again yeeld some obedience neither for love, nor wages, but for meer fear, for fear either of the penal Laws of men, which fence any Commandment of God, or for fear of a greater measure of wrath in Hell. None of all these is filial Obedience rising from Love: These are *obedient workmen, obedient slaves*, that dread the whip; but not *obedient children*. It is Love to the Father, not wages from the Father, that is the ground of a Childs obedience. The son of a poor man that hath not a penny to give or leave him, yeelds his father Obedience as chearfully as the son of a rich man, that looks for a great inheritance. If there were no Heaven, Gods children would obey him; and though no Hell, yet

yet would they do their duty. So powerful doth the Love of their Father constrain them.

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2. Secondly, the end of an Obedience that is Obedience indeed, is the honor and glory of God: *1 Cor. 10. Whatsoever ye do, let all be done to the glory of God.* *Joh. 15. 8. Herein is my Father glorified, that ye bear much fruit.* The main end that true Obedience propounds, is the glory of him that commands. When Christs people give him Obedience, it is the setting of the Crown upon his head: what makes him more a King then Obedience? *Cant. 3. 11. Behold King Solomon with the Crown wherewith his mother crowned him.* Now this is the main end of right Obedience, that the Crown may be set on Christs head, that it may bring him in the honor of the King, the crowned King of the Church, *Phil. 1. 11. Filled with the fruit of righteousness, which are unto the glory and praise of God.* Let every man examine his own heart, what his end is in his Obedience. If we have any other main end but Gods glory, it makes it Obedience to our end, and not to God. How many yeeld that Obedience they

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do, not to set the Crown on Christs head, but to set the Crown upon their own heads. So do hypocrites that seek their own praise, and credit, or profit; so do all specially that do any thing with a conceit of meriting at Gods hand. Such Obedience as hath squint respects, at base and by-ends, is in Gods sight as base as the ends it looks at.

3. Thirdly, the *properties of obedience*; and they are these:

1. First, true Obedience to God must be universal; and that in a threefold respect.

1. In regard of the *subject* or *person* that yeelds Obedience; he must do it with the strength of his whole man, and all the faculties thereof, *Psal. 119. 4. To be kept exceedingly. Psal. 103. 1. All that is within me.* And thou shalt love the Lord thy God *with all thy heart, &c.*

2. In regard of the *object*, and of the Commandments to be obeyed. They must be all obeyed, *Deut. 6. 25. Psal. 119. 128.* The Obedience to be given to God, is a *filial obedience*, *1 Pet. 1. 14.* Now filial Obedience must be universal, *Col. 3. 20. Children, obey your Parents in all things;*



*things; for this is well pleasing unto the Lord.* It is not well pleasing to God, when children will obey their parents onely in what they think good: This is to yield obedience upon courtesie, and not upon duty. See what a filial obedience the sons of *Fonadab* gave their fathet, *Fer. 35. 8, 10.* *In all that he hath charged us: According to all our father commanded.* It was but an homely business that *Kish* sent *Saul* about, all considered. *Kish* a man of great substance, *A mighty man of power,* 1 *Sam. 9.* and *Saul* his son, a choyce young man, and a goodly, not a goodlier man amongst all the children of *Israel*; and yet his father sends him with one of his servants to seek the *Asses*: And though it were but a mean service, yet *Saul* yields him obedience. Our obedience to God must be a childlike obedience: a childlike obedience is universal to all Commandments, without exceptions, dispensations, and reservations: Here *Saul* failed, 1 *Sam. 15.*

3. In regard of *all time*: Obedience must not be for some times, nor for a time. Not for some times, to be sometimes on, and sometimes off; but it must be

Cap. 14. be a constant, settled, even course of Obedience that God looks for. Some men have their fits of goodness, and have their good days, as men in an ague; but are fickle and loose-hearted, hold not their hearts close to God and good duties. This is that Obedience which the Scripture calls *walking with God*. Some take a turn or two with him, go with him three or four steps; but that is not walking with him. Walking with God implies a settled, even course of obedience to him. Neither must obedience be for a time, but it must be continual to our lives end; *Luk. 1. 75. All the days of our lives.* 2 King. 17. 37. *He shall observe to do for evermore.* Phil. 2. 8. *Christ became obedient unto death*; that is, as Beza expounds it, unto his dying day; not only obedient in his death, but Christs obedience, as it begun at his Incarnation, so it continued to his dying day on the Cross.

2. Secondly, True obedience is *prompt* and *present*, and *ready*, *speedy*, without shucking and hucking, without delays and consults. *Psal. 119. 60. I made haste, and delayed not.* Mar. 1. 18. *And immediately they forsook their nets, and followed him.*

him. Zech. 5. 9. They had the wind in their wings. Wings, and wind in their wings, to note, as *Junius* observes, their readiness in their obedience. *Thy Will be done in Earth, as it is in Heaven.* The Angels in Heaven are exceeding ready and speedy in their obedience, and therefore mention also is made of their wings. It was *Lots* fault to linger, Gen. 19. 16. There be that say they will repent, and they will reform their ways. Obedience makes haste, delays not. Where there be delays, where there is Lead in the heels, or the wings be pluckt or clipt, where men put off obedience to the time to come, they may justly question the truth of their obedience.

3. Thirdly, True obedience is free, willing, unconstrained; Psal. 110. 3. *Thy people shall come willingly.* Psal. 40. 8. *Then I said, Lo I come to do thy Will.* Obedience is not *in cogitatione*, 2 Cor. 9. 7. nor *in necessitate*, not grudgingly, or of necessity; nor sad nor forced: but Col. 3. 23. *in affectu* and Rom. 6. 17. *in voluntate*, from the Soul and the heart. His Commandments are not grievous, 1 Joh. 5. 3. To wicked men the Word of the Lord is a burden, Jer. 23. 33. Cords and bonds, Psal. 2. 3. Takes and bonds,

Cap. 15. *bonds*, Jer. 5. 5. Now according to all these things, frame Articles and Interrogatories, and put thy Conscience to examination. This in brief may suffice for the tryal of the truth of grace.

### CHAP. XV.

*The growth of Grace, and our wants, examined.*

**T**He second thing to be examined follows, *The growth of our Graces*. It is a Point which concerns a man at all times, to look to the *growth* of his Grace, as that which must evidence the *truth* of it: for where there is no growth of Grace, there is no truth of Grace. True Grace, is growing Grace. There is a *growing in knowledg*, 2 Pet. 3. 18. A *growing in wisdom*, Luke 2. 40. A *growing in faith*, 2 Thes. 1. 3. All true grace grows. There be counterfeit and false graces, and this is a main thing that differences true and counterfeit ones: True grace grows, counterfeit grace grows not. There is a great deal of difference between a true tree, and a pictured tree, between a true child, and the statue or image of a child. A true child grows, but the image grows not,  
it

it is no taller nor bigger at an hundred years end, then it was the first day it was made. Where there is truth of grace, there is life of grace, and life will put forth it self, and cause a growth, as we see in living trees, and living men that are not yet come to the fulness of their growth, they grow because they live. And to shew that true grace grows, we shall find in Scripture several Ages of Christianity and Religion, which are the several degrees of spiritual growth, the several degrees of the growth of a Christian. Ye have,

1. *His Conception*, and the forming of him in the womb, *Gal. 4. 19.*

2. *His Birth*, *1 Pet. 1. 23. & 2. 2.*

3. *His Childhood*, *1 Cor. 3. 1, 2. Heb. 3. 13. 1 Joh. 2. 13. His Infancy.*

4. *His well-grown age, or youth*, when he is past the spoon, *1 Joh. 2. 13. Young-men.*

5. *His full-grown age*, *Eph. 4. 13.* when he comes to mans estate, *Heb. 5.*

6. *His old age*, *Mnason*, an old Disciple, *Acts 21. 16.* when a man is grown a gray-headed experienced Christian, *1 Joh. 2. 13.* when men be grown *fathers*. Such as *Psal. 92. 12, 13, 14.* All to shew, that



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that where there is grace in truth, there will be growth. And therefore it concerns us at all times to try the growth of our grace. But though at all times it concerns us to examine the growth of grace, yet in special manner doth it concern us before we come to the Sacrament. As the Sacrament of Baptism is the Sacrament of our new birth, so is the Sacrament of the Lords Supper the Sacrament of our spiritual nutrition and growth. And therefore is this a reason why Baptism is but once; but the Supper is often administered and received, because a man is born but once, but after he is born, he stands in need to be fed often, for his nourishment and growth. And spiritual growth is a main end and fruit of this Ordinance. What makes the body grow, more then the use of food, in eating and drinking? In the Supper there is provision of spiritual food to make us grow. So that in this respect I may allude to that, *Zech. 9. 17. How great is his goodness, and how great is his beauty? corn shall make the young man grow, &c.* Gods goodness is great in the Sacrament; he gives bread and wine, and with

with them, to every faithful receiver, the Body and Blood of his Son; that by the bread of his Flesh, and the wine of his Blood, he may cause Christians to grow. So that it concerns us much to examine our growth, that we may know what good our former receiving hath done us. It is a great help to our profit in receiving the Sacrament, to examine our selves how we have profited formerly. Then we may know whether we have profited, when we know whether we have grown. Such and so much as is our growth, such and so much is our profit. And when we find that we have profited, then may we comfortably still expect the like blessing upon our use of the Ordinance. A man must needs go with little chearfulness to the Lords Table, when he knows not whether he shal get any good by going, or not. That man that knows not whether ever he have received any good or no by his former receiving, can have little hope of receiving any good by his future receiving. But when a man sees he is grown by the use of the Ordinance, then he must needs go full of hope to the Ordinance. The way  
to

Cap. 15. to know a mans growth, is examination, and that by the signs of growth; and they be these:

1. First, *spiritual strength*. The more growth, the more strength in spiritual things. In Nature, strength follows growth. Trees in their first beginnings are weak, will bend and bow every way; but as they grow, they grow stronger, and grow to that strength, that they are fit for Timber, and the strongest services. When a man is new born, and a Babe, how weak and feeble a creature is he? But as he grows up, so he is stronger and stronger, and is at last fit for man-like services. So it is in spiritual growth: A man at first is weak, *Rom. 14. 1.* but growth brings strength. The man that grows in grace, grows so strong, that he can wrestle with a spiritual enemy. A babe or a child cannot wrestle with a man, much less with a strong man; but a grown man, he can wrestle with a strong man, and haply can make his part good with him, foyl him, and lay him on his back. So a grown Christian *can wrestle with Powers and Principalities, Ephes. 6.* with Lust and Corruptions, and can get maste-

mastery and victory over them. Yea, a  
 Christian that is grown, can *wrestle* with  
 God himself, as *Jacob* did. Now when a  
 man is so strong, that he can wrestle  
 with strong ones, it is a sign that he  
 hath grown in grace. The man that  
 grows in grace, grows so strong, that he  
 can bear burdens, the heavy burdens of  
 afflictions, and of the Cross. An heavy  
 burden layd on a childs back, would  
 break his back; but a grown man hath  
 the strength to bear a great weight. *Sam-*  
*son* could carry the gates of *Gaza* upon  
 his shoulders when he was a grown  
 man, that would have crusht him to  
 pieces when he was a child. He that  
 can bear Christs Cross in any kind,  
 hath a proportionable measure of  
 growth. It is then with spiritual growth  
 and strength, as it was with Christs na-  
 tural and spiritual strength; *Luke 2. 40.*  
*The child grew, and waxed strong in spirit.*  
 So if we grow, we wax strong in spirit.  
*Prov. 24. 10.* *If thou faint in the day of ad-*  
*versity, thy strength is but small.* Small is  
 their strength that cannot bear a scorn,  
 a lash with the tongue, that shrink and  
 sink at a fowre look. *As the man is, so is*  
*his strength, say they to Gideon.* And as a

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mans strength is, so is a man; if but small strength, small growth; little strength, as little growth.

2. Secondly, A mans growth may be judged by his *stomack*, by his appetite to his spiritual food. So we see it is in Nature. Young men have far better stomacks to their meat then old men have; and the reason is, because they are growing: for where there is growth, there is a more speedy expence of the nourishment that is concocted; and therefore hunger in young bodies is counted a sign of growth. Men that have done growing are hungry also, but nothing so soon hungry, nor so sharp as younger stomacks; because where nature is growing, it calls faster and sooner for a supply, then where it hath done. So it is here: The man that grows in grace hath an hungry Soul, a sharp appetite; he is never well but when he is feeding; he takes all occasions to be eating: though he have had a good meal, and hath been well satisfied, yet he is quickly hungry again: Though he have been well fed on the Sunday, yet he can have a stomach to a Sermon again, before the week go about:

Though



Though he have had sweet satisfaction and refreshment at the Sacrament, yet he hath a good stomach to a Sacrament again, before the moneth come about again. Growers are hungry, and great feeders. If it be thus with us, we have an happy evidence of our growth. But this shews how few grow, because so little hunger after their spiritual food in the Word and Sacrament. You have many can go fasting a long while together; one meal in half a year, nay in a whole year, can serve their turn, and it is enough, richly enough in Conscience; what needs such ado? It is easie to judge such a mans growth, what it is: Their birth is rather to be questioned then their growth.

3. Thirdly, growth in grace is *visible* and *sensible* to others. Where Grace grows; it so grows that others may discern it and see it. It is true here, as *Mark 4. 26, 27. The seed shall spring and grow up, and he knows not how.* We cannot see Corn-grow, but we can discern when it is grown: For when it is come from sprouting to the blade, from the blade to the full corn in the ear; by these several degrees it is discerned.

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that it is grown, though we could not see how it grew. So though we cannot discern the growth of Grace, yet we may discern when it is grown. So *Luke 2. 52.* it is said, that our Saviour *increased in wisdom before men*; for it is referred to both things there specified, *1 Tim. 4. 15.* *That thy profitting may appear to all.* If Corn be sown, and speer in the ground; yet if it come not up, and appear above ground, we do not reckon that it grows. There is no man that grows in grace, but his grace will be sensible in one kind or other. A tree that is stinted and grows not, and a tree that grows and thrives, may be discerned each from other by their very bark and rind; a man may distinguish them by their looks. By a mans looks and complexion it may be discern'd that a man is growing. A mans growth is discerned by his vizage, and by his voyce. A man that hath had a sickness, that hath kept under his growth, so long was ill-coloured, ill-complexioned; but if once his disease be cured, and a mans growth mends, there follows an alteration of his complexion. So is spiritual growth discerned: when a man grows in

in grace, there will be an alteration of the vizege, an amendment of the complexion. The vizege of a man that grows, continues not the same it did before. *Eccles. 8. 1. A mans wisdom makes his face to shine, and the boldness of his face shall be changed.* As when we have not seen some persons a long time, they grow out of our knowledg, there is such an alteration in their vizege, we scarce know them, they are so altered by their growth, that they look nothing like the men they were wont to do: So in this case, a mans vizege and outward carriage strangely alters, where the Soul grows in grace; the outward behaviour of a mans life so changes, that a man knows him not by his former looks. It may be, a mans behaviour was covetous, earthly, carnal; but if a man once grow in grace, he is grown clean to another kind of behaviour. That look as it is said of Christ, *Luke 9. 53.* they saw what he was by *his face*; so may a growing Christian be discerned by his face: the life of such a man hath another kind of face and of looks with it; so as his old acquaintance wonder at it, *1 Pet. 4. 4.* Thus

Cap. 15. also is growth in Grace sensible by the *alteration of the voyce*. When one grows towards mans estate, his voyce alters and changes, he speaks no longer like a child, but he begins to have a big and a manlike voyce: 1 Cor. 13. 11. *When I was a child, I spake as a child; but when I became as a man, I spake as a man*; which is true, not only of the subject, but of the sound of a mans speech. So the growth of a Christian in grace is sensible by the alteration and change of his voyce. Even in this sence it is true, though spoken in another, that they that believe shall *speak with new tongues*, Mark 16. 17. The vain, frothy, earthly tongue is gone: he speaks not vainly, foolishly, so children do; but he speaks profitably to edification: *Joh. 3. 31. He that is of the earth, is of the earth, and he speaks of the earth. 1 Joh. 4. 5. They are of the world, therefore speak they of the world.* Here is an old tongue. But *Psal. 37. 30. The mouth of the righteous speaks wisdom, and his tongue talks of judgment. Prov. 31. 26. She openeth her mouth with wisdom, and in her tongue is the law of Grace. Col. 4. 6. Let your speech be always with Grace.* Ephes.

*Ephes. 4. 29. That it may minister grace to the hearers. Here is a new tongue,* *Cap. 15.*

here is a change of the voyce, and a sign of growth. Look then upon thine own complexion, thou shalt see by it, whether thou hast grown in grace by thy former receiving the Sacrament.

*Dan. 1. 12, 13, 15. Give thy servants pulse to eat, and water to drink: Then let our countenances be looked upon.---- And their countenances appeared fairer and fatter in flesh then all the children, &c.*

By the looking upon *Daniels* countenance and the rest, it appeared that they thrived and prospered with their pulse and water. So much more by mens countenances, carriages, and behaviours, if they be looked upon, whether they thrive and grow with their Sacramental food formerly received. But mens old vizages, and ill-favoured complexions, are ill signs how little growth there is. With too many it is as with *Pharaoh's* seven ill-favoured Kine, they eat up the well-favoured and the fat, but were still as ill-favoured as before. Many come to the Sacrament after Sacrament, and eat and drink at the Lords Table; but what



Cap. 15. alteration in their lives: are not their lives as ill-favoured still as before? Listen to their voyces, and as little change shall you find there, as in their lives. Thus may we examine the growth of grace in general. But besides this, there must be a special examination of the growth of the grace of faith; and that may briefly be thus discerned: A grown faith is a great faith; *O woman, great is thy faith*, Mat. 15. Great faith is seen,

1. First, Not only in obedience, but in *great* obedience. Great *faith* does great *works* of obedience. It was a great work of *Abraham* to sacrifice his son. No wonder he did it, who was a man of so great faith, as he hath the honour to be the father of the faithful; *Jam. 2. 5. Rich in faith.* 1 Tim. 6. 18. *Rich in good works.* It is a sign that a man is *rich in faith*, when *rich in good works*. A poverty or beggery in good works cannot stand with riches in faith.

2. Secondly, In great victories and conquests over great lusts: where corruptions and lusts are strong, and get head, faith is little, *Mat. 6. 30, 31.* and *16. 8. O ye of little faith!* But where faith grows great, it fetches down the greatest

greatest lust, the most radicated corruptions. As faith of miracles, a grain of it removes mountains, Mat. 17. 10, 20. Pluck up trees by the roots, Luke 17. 6. So much more doth justifying faith, when grown and great. Many talk of a great faith, yet cannot remove Mole-hills, nor pluck up small twigs. Many will swear by their faith: how swearing and believing will stand together, I leave it to them to scan. I, but this is (they will say) a small matter, a matter of nothing, to swear by a mans faith. The smaller matter it is, the greater evidence that such have not great faith; because that would get great victories over great evils, therefore much more over small ones. It is no great faith that cannot remove so small a Mole-hill, that cannot pluck up so small a twig.

3. Thirdly, In this, that it can and will believe on God, as a man may say, with reverence, whether God will or no. It will believe in an angry God, in a killing God; *Though he slay me, yet will I trust in him.* It will believe in a forsaking God; *My God, my God, why hast thou forsaken me?* Why hast thou forsaken me? and yet, *my God.* It will not be beat-

*Cap. 15.* en off, nor damped, nor discouraged with silence, nor with sad answers, *Mat. 15. 28.* *O woman, great is thy faith:* A sign it was great, or else such great discouragements had overcome it.

4. Fourthly, Great confidence and strength of heart in the midst of dangers and fears; *Psal. 112. 7.* *He shall not be afraid of evil tydings:* Why so? *His heart is fixed trusting in the Lord.* A fixed heart in such a case a sign of great faith. Much fear is an argument of little faith. *Mat. 8. 26.* *Why are ye so fearful, O ye of little faith?* Had they not reason to be fearful? It was a great danger they were in, *vers. 24. 25.* True, but yet if they had had great faith, they would have had great courage and confidence in that great danger. For faith foresees dangers, hath a quick eye to discern a storm before it comes, and so gives a man the liberty of himself to provide against the worst; and so that error is taken off which suddenness brings with it. And besides, when a danger is come, faith doth as the blood of the body doth in time of fear, it gets to the heart, and succours and strengthens it: *Joh. 14. 1.* *Let not your heart*  
be

be troubled; ye believe in God, believe also in me. Great faith is full of great quiet, great comfort, great courage, and confidence in the midst of great fears and dangers. Thus in brief may a man know the growth of faith. But if a man cannot find his faith so grown, yet is no bar to his access to the Ordinance. If a man find his faith weak, yet may he come, yet must he come, that he may help it thereby in its growth. But the more our faith is grown, the more comfort shall we have in coming, and the more benefit shall we carry away with us from the Sacrament.

3. *The third thing wherein our examination must be, is our wants.* A special end of our coming to the Sacrament, is, to have our special wants supplied. If we will have our wants supplied, we must come purposely with that intention: We cannot do that, unless we know distinctly and directly what our wants are: We cannot know what our wants of grace are, unless we look into our Souls by Examination.

quando aptissime. Quod sic intelligitur, quod quando sentis te miserimum & egenum gratia, jam eo ipso capax es gratia, & idoneus maxime. *Luther.*

Optima dispositio ad Sacramentum Eucharistiae est, non nisi ea qua pessimus es dispositus & e contra tunc pessimus es dispositus,

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We should do in this case, as we see such do as go or send to Market: At the Market there is a supply to be had of all the wants of the family; if there want bread, if there want food, if any other household-necessaries be wanting, they are to be had at the Market; therefore when any is to be sent or to go to the Market, there is an enquiry what is wanting in the house: Is there bread or bread-corn enough in the house? Is there not such and such a necessary wanting? Do you not need such a provision into the house? So when we are to go to the Lords Table should we do with our selves. The wants of the Soul are not a few. There is nothing that the Soul can want or wish, but it may be had abundantly in Christ, and in him in his Ordinance.

Now therefore should the Soul before the Sacrament be inquisitive into its own wants. Say to thy Soul, I am now going to the Sacrament, there is abundance of spiritual commodity to be had; now then what is it that thou wantest? Dost thou not want assurance of thy pardon? Dost thou not want strength of faith? Dost thou not want  
power



power against such a special lust that hath haunted thee and pestered thee a great while? Dost thou not want some healing vertue to stench some bloody issue? Dost thou not need some quickning of thy spirit? Thus labor to search and find out what be the wants of thy Soul, and what be thy particular necessities.

In the Sacrament of the Lords Supper we go to Christ Jesus to have him help us in our wants and necessities. Now Christ Jesus will first have us know our wants, and be particularly sensible of them, before he will supply them. He counsels the *Church of Laodicea* to *buy of him gold, rayment, eye-salve*, Apoc. 3. 18. But first he convinces her of her wants, of her poverty, nakedness, and blindness, that she coming to him in a particular sense of those wants, and making that her errand to him, she may have them supplied. It was, one would think, a strange question that our Saviour put to that man, *John 5. 6. Wilt thou be made whole?* Was there any question to be made of it, whether that a man that had been sick eight and thirty years

Cap. 15. years would be willing to be made whole? It is sure, he desired nothing more: why then doth Christ ask him that question? Purposely to affect him with the sense of his want, to make him the more sensible of his necessity. So will Christ have men affected with the sense of their wants, that would have a supply of their wants from him. It will not serve a mans turn in the general, to know he wants benefits from Christ; but he will have a man in particular be sensible of that special want wherein he would have his help. That is a remarkable place to this purpose, *Luke 18. 35, 36.* The blind man hearing that Christ passed by, he cries out, *Have mercy on me, O Lord, thou Son of David:* and he cries so again, *Verse 39.* At last Christ calls him to him, *Verse 40, 41.* and said, *What wilt thou that I should do unto thee?* Did not Christ see he was blind, and did not he know what mercy it was he begged? Yes questionless: But yet he would first have him particularize his wants, and in what particular it was he would have him shew him mercy, before he would do it. *Have mercy on me,*

me, was a general Suit; many ways Cap. 15.  
might mercy be shewed; therefore  
Christ presses him to instance in his  
particular want; *What wilt thou that I  
shall do unto thee?* What is the particu-  
lar mercy thou standest in need of, that  
thou wouldst have me help thee with-  
all? And then follows his answer, *Lord,  
that I may receive my sight*: Lord, I am  
blind, in this particular I have need of  
thee to open mine eyes. And then  
Christ saith, *Receive thy sight*: And he  
received his sight. They then that come  
to Christ to receive any thing from  
him with a sense of the want of that  
they would receive, they are they that  
are like to speed in their receiving  
what they desire to have from Christ.  
I doubt whether he should have had  
that mercy, if he had only still begged  
for mercy in general; but when once  
he comes with a particular sense of his  
want, then he finds Christ ready to  
help him. It must be thus with us  
when we come to the Sacrament, if  
ever we will have good by it. Many  
they come that they may receive good  
by it, but do not pitch upon such par-  
ticular good as they need, and all be-  
cause

Cap. 15. cause they know not what particular good from Christ they want; and that is not known for want of examination. There is nothing more prejudicial to mens benefit by the Sacrament then this one thing, that men before they come do not find out their wants, and so in the sense of them seek to Christ in his Ordinance. They coming without the sense of any particular want, they come without the desire of any particular grace or benefit from Christ: and coming without desire, go as they came. As our Saviour speaks to his Disciples, *Luke 22. 35. When I sent you without purse, &c. lacked ye any thing? And they said, Nothing.* So if a man should ask many, When ye went to the Sacrament, *lacked ye any thing?* did you want any thing in your own particular feeling? They may answer, *Nothing.* And what received they then? Just as much as they lacked, just nothing. Therefore it should be a mans wisdom so to examine his own wants, that if Christ should say to him when he is come to the Sacrament, What is it that thou wouldst I should do for thee? thou mightest be able, out of a privity to thine own wants, upon

upon examination, to answer, Lord, that my pardon might be sealed, Lord, that I may receive the vertue of thy death, that such a rebellious lust might be mortified, Lord, that I may receive thy Spirit, that mine unclean heart might be sanctified, that I might be enabled with more strength to perform such a duty, &c. And Lord, upon this very errand, and for this end, do I come now to thee in thy Ordinance, to have help in this or that particular from thee. If once we could come thus with the sight of our wants to receive, then would Christ answer and say, Receive the Mercies thou feelest the want of, receive my Spirit, receive power against thy lusts, receive strength to obedience. They that come for they know not what, go even away with they know not what.

## CHAP. XVI.

*Habitual Graces to be quickened and renewed before the receiving of the Sacrament.*

**T**HUS have we seen the second thing in which *Actual Preparation* stands, namely, Examination. The third thing



Cap. 16. follows, and that is the *quickening and renewing* of our *Habitual Graces*. That which Saint Paul wishes *Timothy* to do, and which is needful for Christians to do at all times, is of special use, and needful to be done, before the Sacrament, namely, that 2 *Tim. 1. 6. I put thee in remembrance, that thou stir up the gift or grace of God that is in thee; that thou blow up, and cause to kindle, the grace of God.* Fire that lies raked up in the ashes, here and there a cole, will not on a sudden kindle and burn out into a flame; but if a man beforehand gather the coles together, and lay on some small sticks, and blow those coles, and kindle those sticks, then, when a man will, he adding more fuel, he may have it burn and flame out as he please. At the Sacrament, a man would be willing to have all his graces up in a burning flame; now that will not be done on a sudden; but if before the Sacrament we lay these coles together, and be blowing them, and kindling them with some fuel in private, then when we come at the Sacrament, they will the easier and sooner flame out. Now the graces specially  
to

to be quickened and renewed, are *Faith* and *Repentance*. Cap. 16.

1. First, It is not enough for a man that he have faith; but if a man will come in due order, he must before his coming, quicken, awaken, and stir up, and renew his faith. Though a man have faith, yet if he come with his faith half asleep, he comes not in *due order*. A man that is sleepy and drowsie is a true man, but yet he is an unfit man to be employed in a business of weight, wherein he had need to have his wits about him, in a business that will require the activity of all his parts and faculties. A faith that is drowsie and half asleep is haply a *true faith*, but yet it is not a *fit faith* to come to the Sacrament, it being a business that requires all the liveliness and activity that possibly faith can have. A man that would have a good stomach to his meat, and have his meat do him good, will a little before his meat use some exercise which may awaken his spirits, and stir up his natural heat: he hath life in his body before, and heat in his body before, but yet if a little stirring and exercise be used before meat,

Cap. 16. it raises a mans spirit, prepares for, and helps digestion, and a mans meat does him a great deal the more good: So in this case, some exercising of faith, and setting it on work before the Sacrament, would bring warmth and heat unto it, and would sweetly prepare it to work the more kindly at the Sacrament, and so would the Sacrament do mans Soul much the more good. The Physicians say, That a breakfast moderately and seasonably taken, gets a man the better stomach to his dinner, because thereby a mans natural heat is awakened, and the spirits raised, and so the better way prepared for concoction. Do so here, take a breakfast before this Feast, set Faith a feeding on some Promise or other, and so whet and provoke the appetite of thy Faith. A man that is to run a Race, will not put off all to the very point of running, then would he be so pursie and breathless, that he would run to little purpose, but because he would be sure to have his wind and legs at command in his Race, he will for many days together be exercising himself before the day of his

his Race, he will run so much one day, so long another, and so will he every day breathing himself, that when he comes to run, he may have wind at will, and neither legs nor lungs may fail him. So, before the Sacrament it is good to be exercising our faith, that it may be in breath, and fit to perform its office when at the Sacrament. A faith unexercised before, will prove pursie and short-winded, when it should do the main business at the Sacrament.

*Quest.* But how should a man thus exercise and quicken his faith before he comes to the Sacrament?

*Answ.* Take some of the *Promises*, and set thy faith on work upon them. Thou comest to the Sacrament to eat Christ: Before thou comest to eat him at his Table, first labour to taste him in chewing some Promise; and that taste gotten of him in the chewing of a Promise, would sweetly prepare faith to the eating of him in the Supper: we shall conceive it the better by some instance. God commands us to come to Christ; *Come, for all things are ready.* We have not only a

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Commandment, which yet might have sufficed; but we have a Promise, *Joh. 6. 37.* *Him that comes to me, I will in no wise cast out;* that is, I will with all hearty welcom embrace and receive him that comes unto me, and believes in me. Why then I see, that come, and welcom. He that *bids* me, if I *come* at his bidding, he will *bid* me *welcom*. Doth my Soul doubt of it? Why then do but consider what Christ is now, by what he was when on Earth. I find in the Gospel, that the poorest and meanest that were, might come unto him. I see *Matth. 21. 14.* that the *lame* and the *blind* came unto him, they came, and they were welcom, *They came unto him, and he healed them.* I see then if I *come* to him, I shall find him an *healing Christ*. And how much doth my Soul need healing? I see, *Matth. 8. 2, 3.* that a Leper comes, a foul unclean Leper, and yet he is not loathed for his Leprosie, neither doth Christ check him, and bid him keep off; but he was welcom too, and had his Leprosie cleansed. I never find Christ displeased with any for coming to him, never find him complaining of any



any for coming. I see none refused, or forbidden coming unto him. I hear him complaining, that men did not, would not come unto him, *Joh. 5. 40. And ye will not come unto me.* I find him displeased with his Disciples, for forbidding little ones to come unto him, *Mark 10. 13, 14.* and Verse 16. *Suffer little children to come: yea, and he embraces and blesses them.* Then I see Christ bars none from coming. My Conscience discourages me, and tells me, If I were so holy as such a man, &c. then I might come. But what wilt thou, that hast been such a sinner, do going? Well, but I see the lame, the blind, yea the Lepers, were admitted with welcom. What then though I be a Leper? yet since he *bids me come, and promises to bid me welcom,* I will go to him; Lord Christ, I will come to thee. What ever I have been, I have been but a *Prodigal*; and I see *prodigals shall be welcome, if they come.* The Prodigal leaves his Fathers house, runs riot, wastes all, and, being pinchd with hunger, berhinks himself of his Fathers house; *I will, saith he, go unto my Father, &c.* Go to his father! alas,

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what should such a one that hath run his race do going to his Father? With what heart or hope, with what face and forehead, could he come into his Fathers sight? But yet he arose, and came to his Father, Luk. 15. 20. And what followed, but when he was yet a great way off, his Father saw him, and had compassion, and ran, and fell on his neck, and kissed him. Behold, O my Soul, the unconceivable readiness, and incredible forwardness of the Lord to welcom and receive a coming, a believing sinner.

1. First, I see that his Father sees him first, yea before he sees his Father. No sooner doth a man think upon looking towards God, but God looks towards him. How great is the Fathers desire towards his son! It is said, that after Absaloms three years exile, that Joab perceived that the Kings heart was towards Absalom, 2 King. 14. 1. Thus seems this Fathers heart to be towards his son, yea that his desire such, as if he sat in some higher place, watching to see when he should come, that he might no sooner be within ken, but he might spy him; according to that, Isa. 30. 18. The Lord will wait, that he may be gracious unto you.

you. I see then the Lord stands *waiting* and *watching*, that we can no sooner be upon our way to come, but he sees and spies us, to bid us welcom.

2. Secondly, I see that he saw him whilest he was yet a *great way off*. He was but yet in the beginning of his way in coming. His Father might have let him alone till he had been come quite home to his house, and it had been singular mercy to have welcomed him then: But it is done whilest he is yet a *great way off*. Is the Lord thus ready to welcom me, when yet a *great way off*? what will he be, if I be *come near* to him! Certainly, the Lord that will *draw nigh* to such as yet are a *great way off*, will much more *draw nigh* to those that *draw nigh* to him.

3. Thirdly, I see his Father had *compassion* on him, I see his bowels yern, work, and stir within him, at the sight of his son, at the sight of *him afar off*. Gods bowels yern within him towards a believing, repenting sinner. It is said of that Harlot, 1 Kings 3. 26. *That her bowels yern'd, or were hot, upon her son*. So when the Lord sees a sinner come to him, *his bowels wax hot, and yern within him,*

Cap. 16. him, Jer. 31. 18, 20. Therefore *my bowels are troubled for him, I wil surely have mercy upon him.* God hath not only mercy, but *bowels of mercy*, Luke 1. 7, 8. And these bowels be *sounding bowels*, or a *multitude of bowels*, Isa. 62. 15. *He delights in loving kindnes*, Jerem. 9. 24. *And he pardons sin, because mercy pleases him*, Mic. 7. 18.

4. Fourthly, I see that his Father *ran*. How rich and abundant mercy had it been in his Father, to have stood still till he had come at him! but what mercy is this, that he will go towards him, and give him a meeting? Oh mercy, that his Father *ran not from him!* but what mercy call you this, that *his Father runs to him!* If he would needs go meet him, why might it not have served the turn to have walked towards him with a softly and grave pace? No, no; I see that serves not the Lords turn. When a sinner comes to the Lord, mercy not only comes, and goes a foot-pace, but mercy *runs*: Mercy comes upon the *wings*: Gods *routing bowels* sets his feet on running. That as David speaks of Gods readiness to help him, when he called upon him in his

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his danger, *Psal. 18. 6, 9, 10. He rode upon a Cherub, and did fly, yea he did fly upon the wings of the wind.* So when a sinner comes to God, mercy comes to him, not walking, but running; not on foot, but riding, riding on the wings of the wind. That look as Gabriel came with an Answer to Daniels prayers, *Dan. 9. 21. He being caused to fly swiftly*, or with weariness of flight; he not only came, but came flying; not only flying, but flying swiftly; yea, so swiftly, as he had wearied himself with the swiftness of his flight, to make haste. So comes mercy to a man coming to Christ; it is caused to fly swiftly, with weariness of flight. The Father ran: Mercy comes full speed. Nay, what a difference do I see between the offending son, and the offended Father! The sons pace is, *He arose, and came*; he came walking on towards his Father: The Fathers pace is, *And he ran*. The son most needed to have run, his belly was pincht with hunger; yet he only walks, but the Father runs. Bowels troubled with mercy, out-pace bowels pinched with hunger. God, I see then, makes more haste to shew mercy



Cap. 16. mercy, then we make to receive mercy. Whilest we do but *go* towards him, he *runs* towards us. Whilest misery goes but a *walking*, mercy comes a *running* pace. God, who is *slow to anger*, Psa. 103. 8. is *swift to mercy*. He *ran*. And why then, O my Soul, shouldst thou be *slow of heart* to believe? Up, and run to him, that will come *running* with his mercy and his Christ to thee.

5. Fifthly, I see him *falling upon his neck*: And *fell upon his neck*; that is, he hugged and embraced him. How! Fell upon his neck, and embraced him! Who would not have been loath to have toucht him, yea, to have come neer him? Is he not in his loathsom stinking rags? Smells he not of the Swine he kept? Could a man come neer him, without stopping his nose? Would not a man be ready to lay up his stomach upon such an embracement? Certainly, a sinner is a loathsom verminous person, not only clothed in rags, but in stinking and vile rags: Isa. 64. 6. *All our righteousnesses are as filthy rags*. What then are our *un-righteousnesses*? What loathsom rags are they? And yet let a sinner come to  
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the Lord, and the Lord will fall upon his neck, will hug him, and embrace him. *Isaac smelt the savour of Jacobs rayment, and he blessed him, Gen. 27. 27.* That was a sweet savour. *The smell of my son is as the smell of a field which the Lord hath blessed:* No wonder that *Isaac* blesses him. But here is one in such an unsavory pickle, that when his Father should *smell the savour of his garments*, one would have thought he should have *curst* him, because his smell was as the smell of a Swine, as the smell of a Gaol. But yet, for all that, his Father clasps him in his arms, and blesses him with an hearty welcom. Mercy then, I see, is not squemish, is not nice and dainty, but let a sinner have been what he will, let him be as filthy, as unsavory as he can; yet, if once he loath himself, God will not loath him; if he once come to God, God will clasp him with the arms of mercy. The Prodigal comes to his Father with the savour and in the habit of a loathsom Rogue, and yet his Father *falls upon his neck*. O the stupendious and astonishing mercies and goodness of God, to a sinner that comes unto him! And will God thus  
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Cap. 16. embrace a Prodigal in his loathsome rags, and will he not embrace him much more afterwards, when he hath put the best robe upon him? Oh the welcome then that they shall find with God, that have put on Christ, and are clothed with the sweet-smelling garment of their elder Brother, that have the whole rayment of Christs Righteousness upon them!

6. Sixthly, But yet behold a greater wonder then all the rest. I see him *kissing his son*: *And he kissed him*. Who could have brooked to have embraced a person in so filthy a pickle? much more, who could have brooked to have *kissed* such a one? What! *kiss* those lips that had been lately lapping in the Hogs trough! *Kiss* those lips that had so often *kissed* those base and baggage Harlots of his! *Kiss* him! A man would have thought he should rather have *kicked* him, then have *kissed* him: and yet his Father *kisses* him. There is a passage somewhat like this, Gen. 33. 4. *Esau ran to meet Jacob, and embraced him, and fell upon his neck, and kissed him*. A strange and a wonderful thing, that he that had threatened to *kill* him,

him,

him, and came now upon that errand, to *kill* him and all his, that his heart should so strangely be altered by God, that *killing* should be turned into *kissing*. It was very strange that *Esau* should *kiss Jacob*; but it is more strange here that this Father should *kiss* this Prodigal. It is an observable thing in that place, *Gen. 33. 4.* that over that word *kissed*, in the Hebrew Text, there be set three extraordinary pricks, or marks, to put the Reader in mind, that he should observe this matter well, as a very strange thing. Now how much more might three such pricks, nay, three times three such marks, be set over this word here, *He kissed him*! Here is a matter of greater wonder, worthy greater observation, that such a Father should *kiss* such a son in such a filthy pickle. It had been much if he might have *kiss'd* his Fathers hand; but he gives him not his hand, but his mouth to *kiss*. Was it not much that Christ would suffer that sinful woman, *Luke 7.* who had defiled her lips with many an adulterous *kiss*, to *kiss his feet*? But Christ gives not his feet, but his *mouth*, his *lips*, to be *kissed* by believing

Cap. 16. | believing, repenting sinners, *Cant. 1. 1.*  
*Let him kiss me with the kisses of his mouth.*  
Behold then the ineffable goodness of  
God to all that come to him ! Though  
this son a Prodigal, yet his Father *kisses*  
him, gives him a *kiss*, the seal and pledg  
of his pardon and remission. See then,  
O my Soul, what here is to excite and  
stir up thy faith, and to quicken it  
mightily. Behold, God hath *an eye of*  
*mercy* : He sees afar off. He hath *bowels*  
*of mercy* : He had compassion. He hath  
*feet of mercy* : He ran to him. He hath  
*arms of mercy* : He fell upon him, and  
embraced him. He hath *lips of mercy* :  
And he kissed him. Wouldst thou  
not come to God, if he would *look up-*  
*on thee* ? He will see thee whilst *yet*  
*a great way off*. Wouldst thou not come,  
if God will compassionate thee ? He  
will draw forth the bowels of Com-  
passions to thee. Wouldst thou not  
come to him, if he would *meet thee* ?  
Behold, he will *run* to meet thee.  
Wouldst thou not come, if God would  
embrace thee ? Lo, he will *fall upon*  
*thee*, and clasp thee in the arms of his  
*mercy*. Wouldst thou not come, if he  
would pardon thee ? He will seal thy  
pardon



pardon with a *kiss*. O my Soul, up, come to Christ, receive and embrace him without any more ado. Thus, by considering Gods promises, and weighing his sweet mercies in Christ, faith cannot but receive much life and quickening. So may a man do with other like places, and with promises, whereof the Word is full. This shall suffice for instance to direct us and let us see how much the consideration of the Promises would conduce to the quickening of our faith. Cap. 16.

2. Secondly, It is not enough for a man to have repented in his first conversion, nor to have renewed it upon some sin since fallen into; but it is required, that before the Sacrament, there be always a fresh renewing of *Repentance*. So oft as the Priests went into the Tabernacle; they washt their hands and their feet: at every fresh entrance, a fresh washing, *Exod. 40. 31, 32. When they went into the Temple of the Congregation, and when they came neer unto the Altar, they washed, as the Lord commanded Moses.* So it must be here; there must be a fresh washing in the Laver of Repentance, before the receiving of

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Cap. 16. the Sacrament: And that upon these Reasons.

1. First, Though we be well washed before one Sacrament, yet before another it is a great deal of soil that our Souls gather. Though we wash our hands well this morning, yet because a man is meddling with this business, and meddling with that work, it cannot be but his hands will be sullied before next morning again. Men have many occasions of business in the world, meet with many snares and tentations, have many slips, and treadings awry, and so contracting fresh pollutions, there is need of fresh purgations. We desire at the Sacrament to have Christ make a fresh entrance into our hearts, therefore there must be a fresh trimming and dressing up of the house: As when we look for guests, though our houses be tolerably handsom already, yet we do afresh dress up our houses for their entertainment, and make them more then ordinarily handsom; every room is swept, washed, rubbed, strawed, and garnished. How much more should there be a fresh trimming and dressing up of the rooms of

of our hearts, for the entertainment of so glorious a guest as the Lord Christ is. Look as it is said of Satan in his kind; *Mat. 12. 45. That when he finds his house swept and garnished, then he enters, and dwells there.* So it is true of the Lord Christ in his kind; that when he finds his house swept and garnished, then he enters, and dwells there. He will not enter into, nor dwell in a fluttish undrest heart. Repentance renewed before the Sacrament, it sweeps and garnishes the heart, and so fits it for Christs entrance. The entertainment we should give the Saints of God, should be much more given to Christ himself. How should the Saints of God be entertained? See *3. John 6. Ἀγλαῶς ὡς Θεῷ, Deo convenienter*, saith Beza. It is a phrase hard to be Englished; *Agreeably to God*, as one would say. Christ is God, blessed for ever, and therefore when we entertain him, we must entertain him, *Ἀγλαῶς ὡς Θεῷ*, with such entertainment as befits God. Then we do so entertain him, when the heart is swept and garnished. That is done by the fresh renewing of our Repentance, when we come to receive him in the Sacrament.



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2. Secondly, When we come to receive the Sacrament, we come to renew our acquaintance with the Lord. Now what it is that helps to bring us into acquaintance, the renewing of that must renew our acquaintance. What is it that helps to bring us into acquaintance with God? See *Job 22. 21, 23. Acquaintance thy self with him: If thou return to the Almighty.* Repentance a great means to acquaintance with God and so renewing of Repentance a great means to renew acquaintance with God. Since therefore in the Sacrament there is a renewing and a refreshing of our acquaintance with God, there must necessarily be a renewing of our Repentance before the Sacrament.

3. Thirdly, The Scriptures speak of a *sealing with the holy Ghost*. 2 Cor. 1. 22. Ephes. 1. 13. *We were sealed with the holy Spirit of promise:* and Ephes. 4. 13. Now as in Courts, there be some days that are called *sealing days*; so there be some special *sealing times* and *sealing days* in this kind. Sacraments are *seals*; Rom. 4. 11. And Sacrament days are the *sealing days* of the Court of Heaven. So that when a man comes to the Sa-

crament, he comes to be sealed. And *Cap. 16.*  
therefore in this regard there must be a  
renewing of Repentance before the re-  
ceiving of the Sacrament: Otherwise  
a man is not sealable, not capable of  
the seal and the impression of it. Hard  
Wax will not receive the print of the  
Seal. Before we put the Seal to the  
Wax, we first melt the Wax, or warm,  
and so soften it at the fire, and so pre-  
pare it for a capacity of the Seals im-  
pression. So when the heart is melted,  
and is softened, then it is fit to take the  
seal of the Spirit in the use of the seal  
in the Sacrament. Now the renewing  
of Repentance before the Sacrament,  
is a melting, a warming, and a softning  
of the heart, and a fitting it for the seal.  
So needful then and requisite as the  
melting or softning of the Wax is be-  
fore sealing, so needful is the renewing  
of Repentance before the Sacrament.  
Many come to the Sacrament, and there  
is no print or impression made in their  
heart, there is no appearance of any  
seal: let such consider whether they  
did not neglect the softning of their  
hearts, by not renewing their Repent-  
ance.

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*Quest.* Wherein stands this renewing of Repentance?

*Ans.* 1. First, In a fresh examination of our hearts, to find out our sins and corruptions. We saw before, that we must examine our graces; but that is not all, there must be an examination of our selves for our sins. That, *Lam.* 3. 40. *Let us search and try our ways*, is to be done in our renewed Repentance before the Sacrament. Better we our selves search and make enquiry before we go to the Sacrament, then God should enquire after our iniquities, and make a search after our sins, at the Sacrament. *Job* complains, *Job* 10. 6. *That God enquired after his iniquity, and searched after his sin.* That is a sore thing. We can look for no better at the Sacrament, if we have not done it before we come thither.

2. Secondly, In a solemn confession of sins, with deep *humiliation* for them. This confession, let it be full, and bring out thy sins, as they took the Vessels of the Temple, *Ezra* 8. 34. *By number and by weight.* By number first. Charge thy self impartially with all the sins thou canst recall. So

let

let thy confession be full, in regard of *enumeration*, Levit. 16. 21. *All their iniquities, all their transgressions*. Then by weight: so let thy confessions be full, in regard of *aggravation*; make them as great and as foul in their natures and circumstances as thou canst, *Psal. 25. 11. Psalm 40. 12. 2 Sam. 24. 10.* And thus haply may we understand that place, *Levit. 16. 21. He shall confess all their iniquities, and all their transgressions, in all their sins*: Not only *their sins*, but *all their transgressions in their sins*; that is, he shall not only confess their sins, but he shall aggravate their sins, by laying open how many transgressions were wrapped up in their several sins, and how many transgressions were in the several circumstances of their sins. The laden Soul is called to come to Christ, is promised ease and refreshment; and this promise is made good in the use of the Sacrament. As therefore we would be in the number of those whom Christ calls, and to whom he promises ease and refreshment, yea as we would have this ease and refreshment in the Sacrament, so come with laden Souls as much as we can. The

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heavier and the weightier we make our sins in our Confessions, the likelier they are to *unload* us. And let thy Confessions be with deep Humiliation; let them be *dolorous Confessions*, with grief and sorrow for sin, and from a sight and sense of it. Labour to see and feel thy sin, and sight and sense of it will work sorrow for it: Sight helps to sorrow. As in that case, *Lam. 3. 51. Mine eye affects mine heart*: So it is true in the sight of sin; the eye that sees sin, affects the heart; feeling of sin, helps to sorrow: The weight of it felt, will bring the heart to sorrow in confession. *Dauids* confession was with sorrow, *Psal. 38. 18. I will declare*, that is, confess mine iniquity. But how shall his confession be qualified? *I will be sorry for my sin*. How comes he by his sorrow? Surely by that, Verse 4. *For mine iniquities are gone over mine head as an heavy burden; they are too heavy for me*. What can make the heart more heavy, then when it feels the heaviness and weight of sin? So should a man carry himself in his confession before the Sacrament, as *Ephraim* did in that confession of his, *Jer. 31.*



18. *I have heard Ephraim bemoaning himself.* Make thy confessions before the Sacrament, *bemoaning* confessions. Let our confessions be never so long and so large, never so exact and particular, yet if done without sorrow, it is but an *historical* confession. It is all one, as if a man should come and tell God a story, or a long tale of his sins. God doth not require our confessions before the Sacrament, to tell him that which he knows not; he knows our sins better then ourselves; but that in our confessions we should have our hearts sorrowfully affected for them. Be sure therefore before thou come to the Sacrament, to renew thy Repentance in confession: one sweet advantage shalt thou have by it, amongst others, and that is this; Our self-accusations in our confessions, will be a prevention and a disappointment of Satans accusations against us. The Devil, even at the Sacrament, will be laying in against us; it is good therefore to take a course to defeat him. He will be pleading against a man, Lord, shall this man be welcom to thy Table? Shall he receive the benefit of thine Ordinance? He

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Præventus  
Diabolus  
in accusa-  
tione, ultra  
nos accu-  
sare non  
poterit. Et  
si ipsi no-  
stri simus  
accusato-  
res, profi-  
cit nobis  
ad salu-  
tem, si vero  
expecte-  
mus ut a  
Diabolo  
accuse-  
mur, accu-  
satio illa  
nobis ec-  
dit ad pœ-  
nam. Orig.  
Hom. 3. in  
Levit.

He hath done thus and thus; I can lay to his charge these and these sins. Thus by his accusations will he seek to put in a bar against a blessing upon us. Now when a man before the Sacrament renews his Repentance, and hath in his confessions brought in the accusations against himself; Satan is prevented: for then we do, as I may say, furnish the Lord with an answer to stop Satans mouth; for then will the Lord be ready to answer for us, Why Satan, thou accusest this man of nothing, whereof he hath not already to the full accused himself; he himself hath accused himself of all this already: Thou comest too late, all thine accusations shall be no bar to my blessing. The elder brothers nose swells at his Fathers kindness and goodness to his Prodigal brother, and therefore *Luke 15.30.* he rips up all his courses, and throws the filth of them in his face, that he was one that had devoured his Fathers living, and had spent it among Harlots. And this he doth now whilst they are at the Feast, at the fatted Calf, and good cheer. Yet all this doth the Prodigal no hurt, the Musick ceases not,

not, the Feast is not broken off, nor he thrust out of doors again. And how comes it about that all this did him no hurt? Because the Prodigal had prevented his brother, he himself had accused himself to the full in his confessions when he came to his father; and so, by his own confession, had took out the sting and poyson of his brothers malicious accusation. So that his brother comes too late now, the Feast and the Merriment go on nevertheless. So will the Devil be snarling against, and picking quarrels against men, even in the Feast-time; but he comes too late to do them hurt, if they themselves have first put in the Bills of their own Indictments against themselves, in their Confessions, before their coming to the Sacrament.

3. Thirdly, In judging and condemning our selves. The duty instanced in Saint Paul, 1 Cor. 11. especially in judging our selves unworthy the favour and honour of coming to the Lords Table, *Lord, I am not worthy*, says the Centurion, *that thou shouldst come under my roof*. So should we acknowledg our utter unworthiness of coming under

**Chap. 17.** under the roof of Gods house, much more of coming to his Table. We should judg our selves worthy of such fellowship with God. And the more unworthy we judg our selves, the worthier guests shall we be in the Lords acceptance. And thus must our faith and our acceptance be renewed before our coming to the *Lords Table*.

### CHAP. XVII.

*Excitation of earnest Desires after Christ,  
and a strong Expectation to receive  
him and his benefits.*

**T**He fourth thing to be done in *actual Preparation*, is the *excitation* and *stirring up* in our selves *strong and earnest desires*, that we may come with enlarged hearts and affections, with *hungring and thirsting desires* after Christ in his Ordinance, and after the Ordinance in which Christ is to be had. This is the *due Order* that God requires, he that comes thus, comes in *due Order*. So should men come to the Sacrament, as Christ to that Passover, *Luke 22. 15. With desire have I desired to eat this Passover with you*; that is, I have exceedingly, earnestly, and heartily desired

desired to eat it with you; not desired it, but *desired it with desire*. Single desires will not serve the turn, but a man must come with *desiring desires*, with double desires, with earnest and strong desires, that will seek God after the due Order. God must be sought after the same Order in the Sacrament, as in other his Ordinances. After this Order must God be sought in all his Ordinances, *Psal. 63. 1. O God, thou art my God, early will I seek thee.* There is the duty of seeking. He will seek God in his Ordinances, in his Word, Worship, Sacrifices, &c. Well, but after what Order will he seek him? *After the due Order.* How is that? With longing, thirsting, enlarged desires of spirit: *My Soul thirsteth for thee, my flesh longeth for thee.* Then comes a man to Gods Ordinances, and so to the Sacrament, in due Order, when he comes with these thirsting, longing desires. So should a man come to the Sacrament, as a hungry man comes to his meat, as a thirsty man to his drink. A man that is hungry, is not only willing to eat, a man that is thirsty, is not only willing to drink, but he strongly longs after his meat and drink; with  
desire



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desire he desires it, and thinks it very long till he have it. In the Sacrament there is not only food, but a feast, such a feast as that, *Isa. 25. 6.* If an hungry man will long after food, what will he do after a feast, after a feast of choyce dainties? How needful this disposition is, appears by these things.

1. First, Only such are invited to the Sacrament, as are invited to come to Christ: for what come they to the Sacrament for, but to come to Christ? Now they only are invited to come to Christ, and they only are fit to come to Christ, that do hunger and thirst after him with enlarged desires, *Isa. 55. 1. Joh. 7. 37. Apo. 22. 17.* So must they be qualified that will receive Christ, and so must they be qualified also that will receive him in the Sacrament. It is chearly coming to the Sacrament, when a man knows he shall be welcom. He shall be sure to be welcom that is invited, and the desiring, hungry, thirsty, enlarged spirit, is undoubtedly invited.

2. Secondly, To such only is the end of the Sacrament made good. As such are only invited, so such are only fed and

and feasted. What come we to the Sacrament for? Come we not to be made partakers of the good things there prepared for us? God, he prepares, and *makes ready* for us, *Matth. 22. 4.* And when we come, we come to eat the good things God hath prepared and made ready for us. Now if we would eat those things which God hath prepared for us, we must come prepared with hunger, thirst, and desires after these things. And when we come thus qualified, we shall be sure to meet with a blessing, and to feed upon that which God hath prepared. God that would have men *deal their bread to the hungry*, *Isai. 58. 7.* will certainly himself much more deal bread to an hungry Soul, *Psal. 107. 9. For he satisfies the longing Soul, and fills the hungry with goodness.* Do we not come to the Sacrament to be filled, to be satisfied? Would we not be loath to be sent away lank and empty? They that come with *longing Souls*, shall be sent away with *satisfied Souls*. *Isai. 44. 3. I will pour water upon him that is thirsty, and floods upon the dried ground. Not drop, but pour; not a shewre, but a flood.* So liberally God

Cap. 17. desire he desires it, and thinks it very long till he have it. In the Sacrament there is not only food, but a feast, such a feast as that, *Isa. 25. 6.* If an hungry man will long after food, what will he do after a feast, after a feast of choyce dainties? How needful this disposition is, appears by these things.

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answers hungring and enlarged desires. There is a phrase, *Isai. 58. 10. If thou draw out thy Soul to the hungry.* When men come hungry to his Ordinance, God will draw out his Soul to satisfy them. We shall see it made good in *David's* case, *Psal. 63. 1. My Soul thirsteth, my flesh longeth.* What came of it? Did he long in vain? Did he lose his longing? No: but *vers. 5. My Soul shall be satisfied as with marrow and fatness, and my mouth shall praise thee with joyful lips.* So abundantly should his heart be satisfied and cheared with the fat and sweet of Gods Ordinances, that he should break out into the praises of God. What an excellent thing is it to taste the marrow and fat of Gods Ordinances! much more to feed on it! much more to feed unto fulness and satisfaction! Whose teeth would not water after such curious delicates? Bring longing, hungry, enlarged desires, and fat and marrow shall be our portion. For herein hath spiritual hunger an advantage above bodily: Bodily hunger a man may hun-

Ecce, pau  
per venio  
ad te divi-  
tem, miser  
ad miseri-  
cordem, ne  
recedam  
vacuus, vel  
contemp-  
tus. Esuri-  
ens incipio  
te quærere

ne deserara te j-junus. Famelicus accedo, ne recedam impastus.  
Et si antequam comedam suspiro, da vel post suspira ut comedam.  
*August. lib. medit. c. 39.*



ger withall, and yet his hunger helps him to no meat nor satisfaction: but spiritual hunger doth, as having the promise of satisfaction. Christ, out of his compassion, will liberally relieve all hungry Souls that with desire seek after him. Excellent is that place, *Matth. 15. 32.* Then Jesus called his Disciples unto him, and said, *I have compassion on the multitude, because they continue with me now three days, and have nothing to eat, and I will not send them away fasting, lest they faint in the way.* He that would not, out of his compassions, send away the multitude with fasting bodies, lest they should faint, how much more, think we, will he compassionately regard an hungry Soul, and not send it away fasting from the Sacrament, lest it should faint? Christs compassion will not suffer him to send away an hungry Soul fasting. Alas, he knows it would faint if it should come empty, and go away empty; if it should come hungry, and go away hungry.

3. Thirdly, The more strength in our desires, the more hunger in our spirits, the more abundant and the more plentiful satisfaction. The more our hearts

Cap. 17. are enlarged in our desires, the more Gods hand will be enlarged in his bounty, *Psal. 81. 10. Open thy mouth wide, and I will fill it. God hath an open hand for all that have an open mouth. God hath a hand wide open for such as have their mouths wide open. A mouth wide opened shall be a mouth full filled. A wide mouth shall be a full mouth. God will enlarge himself to all that come to him with enlarged hearts. Gods admeasurements of grace and spiritual good, are suitable to mens enlargements and dilations of their spirits. Three things fit a Vessel to receive a great measure of liquor. 1. When it is of large capacity. A small Vessel may be filled, but yet a small Vessel cannot have so much infused into it, as a Vessel that is of a larger capacity. The larger the Bucket is that is let down into the Well, the more water it brings up. 2. When it is an open Vessel. Though a Vessel be of sufficient capacity, yet if the Vessel be shut, and the mouth of it closed up, though it be thrown into the Sea, where there is water enough, yet it fills not. 3. When it is wide open. Though the mouth of a*  
*Vessel*

*Vessel be open, yet if it be not wide open,* Cap. 17.  
it doth not fill so readily. Take a Bottle, or a narrow-mouth'd Glass, and dowe it under the water, and yet it may be pulled up again with little or no water in it, though it be of great capacity, because the narrowness of the mouth hinders the ready and quick passage of water into it. A *wide-mouth'd Vessel*, as a Pail or Bucket, is no sooner under water, but it is instantly filled, because the mouth of the Vessel is *wide and broad*. So when we come to Gods Ordinances, to the Sacrament, we should come so as to be filled; we should come to get as liberal largesses as possibly we can. The way to do that, is to have our hearts Vessels of competent *capacity*, to have them *opened*, to have them *wide opened*. The way to do these things, is to have our hearts enlarged with hungering and longing desires. Such enlarged desires *open the mouth*, and *open it wide*: and when our mouths are opened, God will *open his hand*, his *filling hand*. As therefore we desire to have the Lord fill our mouths when we come to the *Lords Table*, so let us get our mouths *wide open*.

Cap. 17. When we come to the Sacrament, why come we? Is it not that we may eat our fill of Christs Body, and drink our fill of his Blood? Is it not that we may go from the *Lords Table*, as Christ went from *Jordan*, full of the *Holy Ghost*? As we desire to have full mouths, so let us bring opened, wide opened mouths. When men come to the Sacrament with hearts enlarged, and hungering desires, Christ will give such a Commandment to the Sacrament, as he did to those servants concerning the water-pots, and it shall do as they did. *Joh. 2. 7. Jesus said unto them, Fill the water-pots with water. And they filled them up to the brim.* So in this case will Christ say, Lo, here be men come with enlarged hearts, with earnest and strong desires, I see they have opened their mouths wide; Fill them with my Spirit, with my vertues and efficacies; fill them with spiritual strength against their corruptions, fill them with power to walk in obedience: And upon this Command of Christ, the Sacrament shall empty it self with an abundant blessing upon their Souls, yea it shall fill them up to the brim. What an

an happy thing is it to be full, brim-full of Christ! A mouth wide open, will be a means to fill the heart full, brim-full of Christ. That man comes happily to the Sacrament indeed, that can say, after his being at the Sacrament, as they did in that case, *Psal. 126:2, 3. Then was our mouth filled with laughter, and our tongue with singing. The Lord hath done great things for us, whereof we are glad.* Now, wouldst thou be able, after a Sacrament, to say, When I was at the Sacrament, then was my mouth filled with laughter, my tongue with singing, and mine heart with spiritual comfort and joy: The Lord hath done great things for me, whereof I am glad. Wouldst thou at the Sacrament be able thus to say? Why then, when thou goest to the Sacrament, *Open thy mouth,* and *open thy mouth wide,* and God will fill thy mouth with laughter, and thine heart with spiritual joy. It is true, that a great many go from the Sacrament, and their mouths are not filled with Laughter, but with complaints, with sad complaints of the little good they receive at the Sacrament. Many come from the Sacrament with empty



Cap. 17.

mouths, empty hearts. And what may the reason of it be? Is not God as bountiful as he was wont to be? Yes surely, he is the same God that ever, his hand is not shortened: but the very reason is, that men come with *shut mouths*, or at least, with their mouths but *narrowly opened*; and *shut mouths* and *narrow mouths* must needs be *empty mouths*. We *open* not, therefore God *fills* not: we *open* not *wide*, therefore God *fills* not *full*. Is the Sea empty, because a stopt Vessel is not filled when thrown into it? Is there no water in the River, because a narrow-mouth'd Vessel brings up so little? Surely there is a sufficiency of all spiritual good in Christ, a *fulness of blessing* in Gods Ordinance: all the fault is in our own indisposition, we come with dead, liveless, formal, narrow, strait, and closed hearts, and that is the very bane of the businesse: see how S<sup>t</sup> Paul speaks to the *Corinthians*, 2 Cor. 6, 11, 12. O ye *Corinthians*, our mouth is open unto you, our heart is enlarged: ye are not straitned in us, but ye are straitned in your own bowels. So says Christ: O ye sons of men, mine hand is full, mine hand and mine heart

is open unto you, mine Ordinance in the Sacrament is open unto you; that is not straitned in its own nature, but it is ready to pour out it self unto you. What is the matter then that ye go away so empty mouth'd? ye are *straitned* in your own bowels, you have not *opened mouths*, nor *enlarged hearts*. Certainly if men could come to the Sacrament, as *Hannah* did to that service of Thanksgiving, 1 Sam. 2. 1. it would be far otherwise with us: *Mine heart*, saith she, *is enlarged over mine enemies*. So if we could say, *Mine heart* is enlarged towards my Saviour, my desires and hunger is enlarged after him, we should then find Gods hand suitably enlarged to our hearts.

*Quest.* But how should a man get his mouth wide opened? how should he get his desires thus enlarged after Christ?

*Ans.* 1. First, Get a sense and a sight of Christ worth, and thine own wants. Offer meat and drink to a man that is full, and he will not open his mouth to receive it; *The full despises the honey-comb*: But let a man alone till his stomach be empty, and when once he feels the pinches and twitches of emptiness,

Cap. 17.

and when once he feels the want of meat and drink, and so begins to prize the worth of it, he will quickly open his mouth, and open it wide, readily, and greedily too, if food be presented to him. Such a sense of the want and the worth of Christ, would open our mouth wide indeed. There is nothing so shuts up our mouths, as the senselessness of our wants, and the worth of Christ. The pincht Prodigal can think upon, and desire the bread in his Fathers house. Labour therefore to affect thine heart with the sense of the want of Christ; Labour to feel how miserable thou art without him; Labour to see his riches, excellencies, and all his All-sufficiencies; these things would be as keys to unlock and open our shut mouths.

2. Secondly, Labour in private, before you come to the Sacrament, by your own endeavors, to stretch and widen your mouths: strive by much prayer to get thine heart enlarged. Enlargements of the heart in private prayer, will fit the heart for enlargement in the Sacrament. One duty affords contribution to another, and one duty

duty, disposes to another. Labour to have thine heart enlarged by private meditations, and working upon the Promises. This is that which is the mischief of all; men put off the work of opening their mouths, till in a manner they be opening their mouths to receive the Elements; and having the work then to do, they are so shut up in hardness and deadness, that they cannot by any means open their mouths at all. The heart will not on a sudden, and at a beck, be brought into a Sacramental frame; it is a work that will ask time and pains. The opening of the spiritual mouth, and the widening of it, is not so soon nor so easily done, as the opening of the bodily mouth. It is a work that must be done gradually, and with some striving before-hand. It will ask much prayer. The same God that must still them, it is even he that must open them, and therefore he must be sought to earnestly. It will ask much meditation and struggling in private. A man that would make a bladder capacious to hold spices, he blows it, and rubs it, and blows and rubs it many times over, and all to make it the larger.

If

Cap. 17. If a man were promised, that on such a day he should have as much money as his purse would hold, how would he, every day before, be stretching and retching his purse, that by little and little he might stretch it to such a bigness and capacity, that it might receive a great sum? If therefore thou wouldst have thy heart capacious and large at the Sacrament, be often, before the Sacrament, struggling with thine own heart, and get it well enlarged by the serious use of private helps. Our customary formality undoes us. When we should be eating and drinking, then have we our mouths to open. How can they eat and drink, whose mouths are not opened? It is said of Solomon, in another case, 1 King. 4. 29. God gave Solomon largeness of heart, *as the sand that is on the Sea-shore*. It is said of Hell, Isa. 5. 14. *That Hell hath enlarged her self, and opened her mouth without measure*. Now if it were thus with our hearts, that we had largeness of heart, *as the sand on the Sea-shore*, if our hearts were enlarged, and our mouths opened without measure; yet were there abundantly enough in Christ to fill our hearts, and

satisfie



satisfie the hungry desires of our Souls: our desires cannot exceed Christs riches, nor Gods bounty, he is able to give above all that we *can ask or think*: and therefore let us labour with all our might for a distention and a dilatation of our hearts and desires, stretch and widen them to the utmost we possibly can.

*Object.* Men seem generally to have these enlarged desires, this hunger and thirst: for how desirous do men seem to be to come to the Sacrament, and how wondrous ill would they take it to be kept back?

*Ans.* There be *false hungers, and false thirsts, false desires.* 1. There is a desire that comes from *Custom and Fashion*. It is the Custom of the Time, or the Custom of the Town, and by any means they will be neighbor-like; and because others go to the Sacrament, they must needs go too. It is not any desire of Christ, nor any hungering after him in his Ordinance, that draws them on, but only a desire to do as others do. You shall see many desire to go to a Feast, whither they see all their neighbors go, and will take

Cap. 17. take it exceeding ill if they be not invited; not because they want a meale meat, or because they greatly care for the cheer, but because the rest of their neighbors go, and it would be some disgrace to them to be left out; and therefore are very desirous to go, though they weigh not the cheer a whit when they come there. 2. Secondly, there is a desire that comes from superstition. Many have a strong conceit, that the very deed doing, what ever they be that do it, and how ever they do it, will work wonders with them. They are perswaded, that if they do but receive the Sacrament, that they shall receive some good thing, though they know no more then the post what good thing it is that is to be received. This is a *superstitious thirst*. 3. Thirdly, there is a *true thirst*, and a *right hunger indeed*. And this is discerned and distinguished from the other by these things.

1. First, By the *Object* of it; for it is directly carried from Christ, fellowship and communion with him, and fruition of him and his benefits; *Psalm 42. 1, 2. My Soul panteth after thee, O God, my Soul thirsteth*

*thirsteth for God, for the living God: when shall I come and appear before God?* This Cap. 17.  
neither do ignorant nor superstitious persons do. Experience proves it: for when they are questioned withall, what makes them desirous to come to the Sacrament; either they can give no reason why they desire to come, or else never give any such reason as this. Their desires, at the best, are but after the work and the performance, beyond which they never look.

2. Secondly, By the *Grounds* of it: for the grounds of true desires, 1. Either sense of the want of Christ, a *self-emptiness*. Want of drink makes men thirst, want of meat makes men hunger. So true desires come from the sense of a mans own wants and emptiness, which can only be supplied and satisfied by Christ. 2. Or else from the sense of former sweetness and goodness of Christ in the use of the Ordinance. A man hath formerly received the Sacrament, and in the use of it hath found abundance of sweetness and communion with Christ, hath found pardon sealed, faith strengthened, hath found his heart enlivened and enlarged,  
hath

Cap. 17. hath gotten some power against his lusts, some strength unto obedience: and having formerly received some good by it, this quickens and stirs up his desires, and makes them the more vehement after Christ and his Ordinance. But with ignorant and superstitious persons it is not so. It is neither a sense of present wants, nor feeling of former benefit, that moves their desires to come.

3. Thirdly, By the *qualities or properties* of it: They are these:

1. First, An holy kind of impatience in the want of the Ordinance. A man in bodily hunger and thirst grows impatient, in case of delay, thinks every minute seven, till he come where he may have that which will satisfie. True desires, specially in case of delay, think long till they be at the Ordinance where Christ is to be had. It is not once in a year will serve his turn. An hungry man eats oft, a thirsty man drinks oft, and thinks long till he comes to his meat and drink. It is so here, *Psalm 42. 1, 2. My Soul thirsteth: when shall I come?* Not so with ignorant, formal, and superstitious ones. Let all be

be but agreed to. stay from the Sacrament, and once in a year will richly suffice them.

2. Secondly, Nothing quiets the heart, nor can still the craving desires of it, but enjoyment of Christ in his Ordinance. When a man is heartily hungry and thirsty, nothing satisfies him but meat and drink: Give him what else you will, yet still he craves meat and drink. So give a man what you will that desires Christ in the Ordinance, yet his Soul is not quiet and satisfied. Give him the Ordinance, yet if he have not Christ in the Ordinance, his desires are not at quiet. Formality and superstition, let them but do the outward work, let them but receive the outward Elements; though they receive nothing at all else, yet they are well apaid, and their spirits highly well contented. They think themselves as well as a Sacrament can make them.

3- Thirdly, Great and sweet contentment in the use of the Ordinance. What sweet contentment doth an hungry man find in eating his meat, in drinking his drink? *Judg. 15. 19. When he had drunk, his spirit came again, and he*



Cap. 17. revived. Prov. 25. 25. *As cold waters to a thirsty Soul, so is good news from a far Country.* The Proverb implies a great deal of contentment that a thirsty man takes in drinking cold waters. No such sweet finds formality or superstition in the use of the Sacrament. And so much may suffice for this fourth thing.

5. The fifth thing to be done in actual Preparation, is, *to raise up in our selves,* and to come with a *strong expectation of the benefits to be received in the Sacrament.* There be excellent and precious things to be received in the Sacrament. As in the Institution we have a Commandment to *eat and drink, Take and eat:* So we have a Promise from Christ of excellent things to be dispensed in this Ordinance. *Take and eat:* Why what if we take and eat? What shall we *take,* and what shall we *eat?* What is it that is to be had in the use of this Ordinance? *This is my Body. Drink ye all of this:* What shall we drink? *This is my Blood.* So then Christ in the Institution of this Sacrament hath promised that worthy Receivers shall eat his Body, shall drink his Blood. In the Sacrament Christ tenders his Body to be eaten,

eaten, and his Blood to be drunk; and promises that he will give those things to the faithful Receivers. Now then when we come to the Sacrament, we should come with an expectation to have these Promises made good, we should come with a full account to receive these things promised. When *Peter* and *John* went up to the Temple, the Creeple asking an alms of them, *Acts* 3. 4. they fastening their eyes on him, said unto him, *Look on us*. And the Text says, *He gave heed unto them, expecting to receive something of them*. And this expectation was not disappointed; *he received something*, and a better thing then he expected: When we come to the Sacrament, we should *give good heed* to the Sacramental Promises, and should have a fixed eye upon them, *expecting to receive something from them*, and from the Ordinance: And surely such expectation of ours should not be disappointed. If we come with expectation, God would never send us away without satisfaction in our expectation. We never find any that came to Christ to be healed, or holpen in any kind, but they came to him with a strong ex-

D d                      pectation

Cap. 17. | pection to receive the benefit they came for. If a Leper came, he came with *expectation* of cleansing. If a blind man came, he came with *expectation* of his sight. If a lame man came, he came with *expectation* of the restitution of his limbs. And we never read in all the Gospel, that ever any man that came with an *expectation* of any good from him, was turned away with his expectation deceived. If I have caused the eyes of the widow to fail, says Job, Chap. 31. 16. Poor widows, that were oppressed and wronged by others, or that were in want, and needed succour, they came to Job, and they came to him with expectation that he would assuredly pleasure them. Their eyes were to Job; and Job seeing that they came to him with such an *expectation*, he by no means would cause the *expecting* eyes of the widow to fail. If we would so come to the Sacrament with our eyes to Christ, and to his Promises, expecting his making good his Promises to us, he would not cause our eyes to fail. Thus therefore resolve, Christ hath promised to give in the Sacrament his Body and his Blood, to give the benefits of his death,

he

he hath promised to seal pardon, to manifest himself, to give power against lusts, &c. I will therefore now go to this Ordinance, with a particular expectation of such and such a particular blessing as my Soul stands in need of. And most sure it is, that the want of this duty proves very prejudicial to us. How come many from the Sacrament without any benefit or good at all? How falls it out so? They have as much as they expected; as they went *expecting* nothing, so they come away *receiving* nothing. God will not drop down his blessings upon ositant and negligent hearts. We our selves will not give unto others, where we know there is no such thing expected from us.

## CHAP. XVIII.

*God to be sought in special manner by Prayer before the Sacrament.*

**T**Here remains now only the sixth and last thing to be done in actual Preparation, and that is the solemn and serious *seeking of God in Prayer*. Indeed Prayer is a common *preparatory* Duty to all Services of God,

Cap. 18. works we take in hand; *Col. 3. 17. And whatsoever ye do in word or deed, do all in the Name of the Lord Jesus;* that is, calling upon the name of the Lord, and seeking first to him by prayer. It is layd to their charge as a great sin, *Isai. 30. 2. That walk to go down into Egypt, and have not asked at my mouth.* No business, especially business of weight and concernment, should be undertaken without prayer. And what business of greater weight, what business wherein we stand so much in need of God and his help, as is the worthy receiving of the Sacrament? If common and ordinary business must not be medled withall without prayer for direction and blessing, how much less should this great business of receiving the Sacrament? How needful a duty this is, will thus appear:

I. First, This duty neglected, it will cast a damp upon all other our preparations. This failing in the last act, will mar all that hitherto we have done; neither can a blessing be expected upon all the rest in the want of this. We know *Solomons Proverb, Prov. 16. 1. The preparations of the heart are in man, but the answer of the mouth is from*



from the Lord. The meaning of it is, *Cap. 18.* that though a man have studied hard, and have well provided and prepared himself what to say, yet he hath need of Gods help to deliver the thoughts of his mind, and that a man cannot *bring forth* his Conceptions without the obstetrication of Gods assistance. A Minister, when he is to preach, spends time in preparation for the work; now when he is thus prepared, yet he needs the help of God for a *door of utterance*. Is it not therefore exceeding necessary for a Minister, though he have ever so well prepared himself by study, to seek to God by prayer: *that utterance may be given unto him, that he may open his mouth,* as Saint Paul desires to be prayed for, *Ephes. 6. 19.* Though a man by study be well and sufficiently provided, yet if a man, without prayer to God for his assistance, should up into the Pulpit, might not such an one fear that his *mouth* might be stopt, and God should silence him in the Pulpit? or could he look, at least, that his tongue should so speak, as that the preparations of his heart should go to the hearts of others? For all a Ministers preparations,

Cap. 18. tions, notwithstanding he stands in need of Gods special assistance, and therefore it neerly concerns him, together with his preparations, to seek to God by ~~prayer~~ for that help and assistance of his. Just so it is in case of the Sacrament. The preparations of the heart are in man, but yet ability and power to do the work at the Sacrament is from the Lord: so that if God help not, and assist not, all preparations come to little. And it cannot be expected that God should help, when he is neglected, and not sought to, nor intreated to help. We need Gods help in all things, but especially in holy Duties. What was the bearing of the Ark on the Priests shoulders, to the receiving of the Sacrament? One would think there should have needed no such special help to that work of bearing the Ark, besides the general concurrence of Gods providence: And yet it is said, *1 Chron. 15. 26. That God helped the Levites that bare the Ark.* Yea, it was such special help, that they offered Sacrifices upon it. And if they needed the help of God to bear the Ark of the Lord; how much more do we need the help of God in this solemn  
action

action and service of receiving the Sacrament? And if such need of help, is there not then as much need of Prayer? Will help come from God without Prayer? Will the Lord help us if we seek not for his help? Nothing less: Nay, so far from helping us, that we may rather fear he will curse our performances. For, upon our Preparations before specified, to come to the Sacrament without special seeking God in Prayer, what is it better then a trusting in our selves, and in our Preparations? Assuredly God will blast all self-confidences, and all confidences in our own Preparations. Therefore never think thy self duly prepared, till to all the rest thou hast joyned solemn and earnest seeking of God by Prayer.

2. Secondly, It should be a mans great care, both to *sanctifie himself* to the Ordinance, and to have the *Ordinance sanctified* to him. *Sanctifie your selves*, says *Josiah*, 2 Chron. 36. 6. to the Levites. Now Prayer is the way to do both; it sanctifies us to the Ordinance, and the Ordinance to us: 1 Tim.

4. *All things are sanctified by the Word and*

Cap. 18. *Prayer.* All things, both *persons* to the *Ordinances*, & *Ordinances* to the *persons*, not only meats and drinks, but *Ordinances*, *Sacraments*, are sanctified to our uses by *Prayer*. Where *Prayer* is neglected, neither is the person sanctified to the *Ordinance*, nor the *Ordinance* to the person.

3. Thirdly, What a happy and a joyful thing it is, when a man comes to the *Sacrament*, and it shall as it were say to a man, as *Ananias* did to *Saul*, *Acts 9. 17. Brother Saul, the Lord hath sent me unto thee, that thou mightst receive thy sight, and be filled with the Holy Ghost?* So when the *Sacrament* shall come with such commission to us, how blessed a thing is it! The *Lord* hath sent me unto thee, that thou mayst receive comfort, and *be filled with the Holy Ghost*. Now there is a course to be taken, that the *Sacrament* may be sent with such a commission: But what may that course be? Do as *Saul* did, *Verse 11. Ananias, go enquire for Saul, &c. for behold he prays. Saul was praying, and praying hard; and then when he is at prayer, before Ananias his coming, then God gives this Commission, Go Ananias, go thy*

thy ways to *Saul*, and let him be filled with the *Holy Ghost*; for behold, he prays. So if men before the Sacrament would spend time in prayer, and be earnest in seeking God, God would give a Commission and a Charge unto his Ordinance, Go and be effectual and powerful to such a man, be a means to fill him with the *Holy Ghost*; for behold, he prays, and hath, before his coming to my Table, spent much time at Prayer. It was at the Sacrament of Christs Baptism, that Christs prayer opened Heaven, and brought down the *Holy Ghost*, Luke 3. 21, 22. And there is no question, but our prayers at the Lords Supper would the more easily and readily open Heaven, and bring down the *Holy Ghost*, if we did but begin the work at home in private prayer by our selves.

Upon these considerations therefore let us be stirred up to bestow much time in private prayer by our selves, before our coming to the Sacrament. Do in this case, as the Prophet speaks in that, *Zech. 12. 12, 13, 14. Every family apart, their wives apart.* We must not only pray when we are met in public, and joyn with the Minister, but we must



Cap. 18. must pray in our Families, pray in our Closets, every Family apart, the Husband apart, the Wife apart, the Children apart, the Servants apart, every Soul apart by himself: And have a special care in Prayer to put up to God such Petitions as are suitable to the business of the Sacraments. Yea, not only is God to be sought by frequent and fervent Prayer, but when we find our hearts more dull and untoward to the work, it is not amiss to quicken and put more life into our Prayers by Fasting. It may be thou hast such hardness and deadness in thine heart, as cannot be cast out but by Fasting and Prayer. *Holy Fasting* proves an excellent preparative to *holy Feasting*. *Fasting Prayers* will bring *Feasting Joys*. Thus is God in special manner to be sought by Prayer: But how this is done, is pitiful to consider. Many know not what praying means. He that cannot pray, can never receive the Sacrament as he ought to do. How rarely is God sought apart in the Closet? Or if any prayer be used, what is it but mens customary Formalities that they use at all other times, which no more

more concerns the Sacrament, then the riding of a Journey, or going to Plough, or any other common occasion. There is no putting up of Petitions agreeable to the occasion, no begging of those particular blessings that are to be had in the use of the Ordinance. Not one of a hundred thinks of these things. Urge men to pray in this kind, and may they not answer, as David to Saul, when in his armour, 1 Sam. 17. 39. *I cannot go with these, for I have not been accustomed to them?* So they cannot pray and seek God when they are to come to the Sacrament, because they are not accustomed to these Duties at other times. How can they pray before they come to the Sacrament, that pray not at other times? And thus we now see how we are to prepare ourselves before we come to the Sacrament. Now therefore be we exhorted to take pains, and to be industrious in the doing of these Duties of Preparation: Up, and be doing, and the Lord will be with you. And for our better encouragement to be painful and industrious in seeking God in these Duties of Preparation, know this, *That God*  
will

Cap. 18. *will never be wanting to true and industrious desires and endeavors.* God will give good and happy success, sweet and gracious answers, to all such as seek him industriously in those ways and means that he appoints. *Luke 19. 1, 5. Zachæus* had a great desire to see Christ, but yet had great discouragements. The crowd was great, and he a *little man*. But his discouragements damp not his desires, but his desires make him industrious against his discouragements. He *runs before, climbs* up into the Sycamore, or wilde Fig-tree, gets him a place there, from whence he might see Christ over the heads of the multitude. And what comes of all this? was it labour lost? was it pains taken to no purpose? No: It proved pains wondrous well worth the while: for do but see what followed upon it.

1. First, As soon as Christ comes neer him, he looks up too, and *sees* him. It had been small comfort to have seen Christ, if Christ had not seen him. They that set themselves to seek Christ, shall not only *see* Christ, but shall be *seen* of Christ. How many of the multitude see Christ crowned, and touch Christ,

Christ, and yet are not once minded nor regarded by Christ? But *Zachens*, who is thus painfully industrious to see Christ, Christ both *sees*, and is *seen*. Cap. 18.

2. Secondly, He not only *sees* Christ, and is *seen* of him, but he *hears* Christ, and hears him call him by his *name*, and in particular to speak to him. For Christ to speak to him, and to speak to him by name, being a man he had never seen before, how must this needs affect and ravish his heart!

3. Thirdly, He *invites* himself home to his house, to be his Guest, to eat and drink with him. If he had but barely seen Christ, it had been some content, he had not altogether lost his end: But that is not all, Christ looks up to him, casts up a gracious look towards him. Oh what a sweet comfort is it, to have Christ look graciously towards one! And yet that is not all neither, but Christ speaks to him by name, *Zachens*: As if he had said, Though thou knowest not me, nor I ever saw thee before, yet, that thou mayst know that I take special notice of thee, and bear a special favour to thee, *Lo, I call thee by thy name*. The good Shepherd  
knows

Cap. 18. *knows his sheep, and calls them by name,*  
*Joh. 10.* Know therefore, that I call  
 thee by name, and call thee by name as  
 one of my sheep. This was sweet. If  
 Christ had said no more but this; Well  
 done, *Zachens*; thou, out of a desire to  
 see me, hast taken pains; now see me,  
 look upon me thy fill; that had been  
 sweet: But here is more yet; *Zachens*,  
*come down*, I will go to thine house,  
 to thy Table with thee; thou shalt be  
 my Host, and I will be thy Guest. Since  
 thou hast taken so much pains to run,  
 and climb, and hast by thy pains over-  
 come all discouragements; come, come  
 down, *Zachens*, thou shalt entertain  
 me, have me for thy Guest, and have  
 sweet fellowship and communion with  
 me. So sweetly, so abundantly, were  
*Zachens* his painful endeavors re-  
 compensated. Oh, what sweet and pre-  
 cious Figs doth *Zachens* gather in this  
 wilde Fig-tree! Who would not *run*,  
 and *climb*, and clamber with all his  
 might into such a Tree, to pick such ex-  
 cellent fruit? When we therefore are  
 to come to the Sacrament, do we the  
 like. When we come to the Sacrament,  
 would we not be glad to see Christ, to  
 have



have him look graciously upon us, to *Cap. 18.*  
have communion with him, to have  
him invite himself to us, to have him  
be a Guest in our hearts? Would we  
not be glad to have it thus with us?  
Surely there is little comfort in the Sa-  
crament when it is not thus with us.  
Word and Sacrament both are but  
dead and dull services, when Christ is  
not seen in them; when we hear not  
his voyce, see not his face in them.  
Therefore when we are to come to the  
Sacrament, look to that, and provide  
for it before-hand, that when we are  
come, we may see Christ, have him see  
and own us. But how may that be  
done? Set thine heart, first, strongly  
to desire to see Christ; and then, though  
thou may have discouragements, that  
there is a *multitude* and a *crowd* of Du-  
ties to be done, and that thy *stature* and  
strength is very little, and therefore no  
great hope that thou shouldst get the  
sight of Christ in the Ordinance; yet  
for all that hold on thy desires to see  
Christ, and *run* before, and get up;  
and though it cannot be done without  
much ado, yet *climb up into the Syca-  
more-tree*, and thou shalt see Christ, and  
have

Cap. 18. have communion with him from the top of that Tree. I, but what is that *Sycamore-tree*? what is that *running before*? what is this *climbing up*? It is, out of a desire to see and enjoy Christ in his Ordinance, an industrious pains taking in private Duties of Preparation, Examination, excitation and renewing of Faith and Repentance, and striving in Prayer with God. This is *running before*, this is *climbing up into the Sycamore-tree*. And whosoever takes pains beforehand, in the fore-named and fore-handled Duties of Preparation, he runs before, he climbs up into the *Sycamore*, and shall speed as happily as *Zacheus* did; and from the top of that *Sycamore*, so painfully climbed, see Christ, and enjoy fellowship with him.

All that come to the Sacrament say they desire to see Christ, and enjoy him there; and yet to how many doth Christ say, in effect, at the Sacrament, as the Lord speaks to *Ezekiel*, Ezek. 12. 18. *Son of man, eat thy bread with quaking, and drink thy water with trembling.* So, Son of man, eat thy Sacramental bread with quaking, and drink the Sacramental wine with trembling;  
Go,

Go, get your ways home with a drooping and an heavy heart. But why should they so do? Because they see not Christ, nor Christ looks not at them, vouchsafeth no fellowship with them in his Ordinance. *Go thy way, eat thy bread with joy, and drink thy wine with a merry heart,* says he, *Eccles. 9. 7.* for God now accepts thy works: But contrarily may it be said to many, *Go thy way, eat thy bread at the Sacrament with sorrow, and drink thy wine at the Sacrament with an heavy heart; for God accepts not thy work,* nor thy service herein. Christ doth not look upon thee, doth not invite himself to thee: And what may the reasons of it be? Men say, They desire to see and enjoy Christ in the Sacrament; but they do not *run before*, they do not take pains to *climb up into a Sycamore-tree*. Their desires are idle, lazy, slothful; there is no industrious preparation, no industrious examination, no industrious renewing Faith and Repentance, there is no industrious praying, and painful seeking of God beforehand. And hence is our mischief and miscarriage, *we run not, we climb not,* and therefore we *see not*: So long as *Zachens*

Cap. 18.

kept on the ground, he saw not Christ, nor could he see him; but when he had *run before and climbed*, then he doth more then see him. Our desires keep on the ground; we spend no time, we take no pains the week and the day before, and therefore we miss comfortable sight of Christ in the Sacrament. But let our desires be once *running and climbing* desires, let them once get up in the *Sycamore-tree*, and they shall find fruit worth the *running* and the *climbing* for: *Prov. 27. 18. Whoso keeps the Fig-tree, shall eat the fruit thereof*: So, he that *climbs the Fig-tree, shall eat the fruit thereof*. We must not think that these Figs will drop into our mouths; they must climb for them that will have them, and climbing is painful. They that will take *Zachens* his pains, shall reap *Zachens* his gains. A little faith, a faith of as small a stature as *Zachens*, if it be industrious, and still take pains beforehand, will help a man to great benefit and comfort from Christ in his Ordinance. Though industrious Preparation, Examination, Prayer, &c. be tedious and wearisome to slothful flesh, and that pretends a *press* and a *crowd*

*crowd* of earthly businesses that must be lookt to, and a *crowd* of duties to be done, that will keep a man from a possibility of seeking Christ; yet all the wearisomness notwithstanding, and *press* of secular business notwithstanding, hold thy self closely to this work, there will come that comfort, and that sweet in the Sacrament that will pay for all. Though it were troublesom to *run before*, though it were a matter of trouble and difficulty to *climb* and *clamber* into the *Sycamore-tree*, yet finds *Zacheus* that precious fruit therein, that richly paid him for all his pains. Now besides all this pains in our own personal Preparation, we must also know that we must have a care to prepare others, as we stand charged with them, in their several relations to us. Ministers must not only prepare themselves, but must do their best to prepare their people. As *Josiah* speaks to them, 2 Chron. 35. 6. *Sanctifie your selves, and prepare your brethren*. So it may be said to Ministers, Sanctifie your selves, and prepare your people: so to Parents, Sanctifie your selves, and prepare your children: so to Masters and Governors,



Cap. 18. Sanctifie your selves, and prepare your servants and your Families. See Exod. 12. 26, 27. *It shall come to pass, that when your children shall say, What mean you by this service? that ye shall say, It is the Sacrifice of the Lords Passover, &c.* And vers. 48. *When a stranger shall sojourn with thee, and will keep the Passover to the Lord, let all his males be circumcised, &c.* Such whom it concerned, must look that he were prepared before he came. Thou therefore that hast others under thy charge, have a care to prepare them, instruct them, direct them, call upon them to have a care to come in due order. If thou knowest any sin or evil in them, admonish them, and advise them to Repentance for it, and to a resolution to a Reformation of it before they come to the Sacrament. And thus much for preparation to the Sacrament.

*Object.* But when I have done all that I can, I must say, I am an unprofitable servant. *When ye have done all those things which are commanded you, says our Saviour, say, We are unprofitable servants, we have done that which was our duty to do.* The Lord then be merciful unto me: for if when I have done all that is commanded

manded me, and when I have done that which is my duty to do, I must say, I am an unprofitable servant; then how much more must I say it, that am far short of doing all that in this particular I am commanded to do, and have not done that which is my duty to do? I doubt therefore that I may not come to the Sacrament, because I cannot find myself thus prepared: I were better keep away then come, unless I were thus prepared: I have done what I possibly can do, but alas, how short am I of what is required? Cap. 18.

*Ans.* 1. First, Have recourse here to that which before was said in the last point of the second Chapter. Labour and endeavor to be as exactly prepared as possibly thou canst; but if thou canst not attain to that measure and degree of preparation thou desirest, yet if thy heart witness to thee that that is wanting in thy Preparation, is not from sloth, idleness, and lothness to take pains, but it is the highest degree that with all thy pains thou art able to attain unto; I say unto thee in this case, as *Saul* spake to *David* in that, 1 *Sam.* 17. 37. Go, and  
E c 3 the

Cap. 18. *the Lord be with thee.* Go to the Sacrament, and fear not but that the Lord will be with thee.

2. Secondly, If indeed thou hast no Faith, no Repentance at all wrought or renewed in thee, I would in any case advise thee to forbear: *for why shouldst thou destroy thy self?* as Solomon speaks in that case, *Eccles. 7. 16.* But now deal uprightly, as in Gods presence, and take heed as well of bearing false witness against thy self, as against thy neighbor. It is a sin to bear false witness against thy self, as well as to foredo thy self, and therefore make conscience of it, deal sincerely therefore. Darest thou confidently, and upon unquestionable grounds affirm it, that thou hast no Faith, no Repentance? I much fear me, sayst thou, that I have not. That is not the point, what thou fearest, but what thou assuredly knowest. A man may have much faith, that fears he hath none; yea, there may be greatest faith, where there be greatest fears. Thou, upon serious examination of thine own condition, not upon an ignorant self-love, darest not for a world resolutely and peremptorily

remptorily say thou hast no Faith, no Grace, no part in Christ; then take heed how thou upon thy fears forbear Gods Ordinance.

3. Thirdly, If thou have done thine utmost, in the sincerity of thy spirit, to fit thy self for the duty, and thine heart charges thee neither with any gross guilt in thy life, nor with any slothful formality in thy Preparation, though thou canst not find thy self so fitted as thou wouldst; yet go to the Ordinance, if it be upon conscience of giving God obedience. Christ commands the use of the Sacrament, *Do this in remembrance of me.* Now though thine own fears discourage and dishearten thee, and when thou lookest at thy self, thou fearest to go; yet if when thou lookest at Gods Commandment, and in the conscience of it fearest to stay away, here in this conflict of fears, let this last fear get the victory; and be more afraid to stay from the Sacrament, in regard of Gods Commandment, then to come to the Sacrament, in regard of thy Discouragement. Gods Commandment says, *Go*; thine own Discouragements say, *Go not.*

Cap. 18. Give obedience rather to Gods Commandment, then to thine own fears, Obedience yeelded to God, out of pure conscience to his Commandment; yeelded, I say, against discouragements and fears, may be no whit inferior unto, nor less acceptable then a preparation in a more exact and excellent degree then yet thou hast. Such obedience is most excellent and most acceptable; for that is the most excellent obedience, when there is nothing else to toll and draw us on but only Gods Commandment. When a man finds himself in such a frame of spirit, as that he questions not but to meet with comfort and a good answer at the Sacrament; then possibly not Gods Commandment, but that comfort, may rather seem to draw him to the Duty. But now when a man hath some discouragements, in regard of the fears of indisposition of his spirit; and yet, in regard of Gods Commandment, dares not absent himself, dares not but go; it is clear, that such obedience is *pure obedience*, because there is nothing to draw him on but Gods Commandment, and that he doth the duty upon this



this ground, Because God will have him do it, and that he doth it more for Gods sake then his own. Excellent is that, *Exod. 14. 15. The Lord said unto Moses, Speak unto the children of Israel, that they go forward.* Forwards? Why, there was a great danger before them, they go upon a manifest danger, the Sea is before them: As good go *backward* to the Egyptians, or as good *stand still*, and let the Egyptians come and put them to the sword, as to *go forward*. It is but death to stand still, but death to go backward, and it is no better then death to go forward. What safety can be expected by going into the Sea? Well, for all this, *Speak unto the children of Israel, that they go forward.* Now to go forward because God commands it, when nothing but present danger is in sight, was an argument of pure obedience. It was not safety, but conscience of obedience to Gods Commandment, that carried them *forwards*. A man in the truth and sincerity of his spirit hath done his utmost in his preparation, and yet his heart misgives him that he shall sin to go to the Sacrament, and that he shall run himself upon a manifest danger:

Cap. 18. ger; speak unto such a man *that he go forward*, because God commands him to do him this service; and his going forward in obedience, being pure obedience, it shall return him at last as great comfort, as if he had been so prepared as his desire was to have been.

*Object.* I, but my heart is full of fears and doubts; I fear and tremble to come to Gods Ordinance in my fears.

*Ans.* Yet come: Fears in coming are no bar to comfort. Thou mayst come in *fear*, and yet go away with much *comfort*. See *Mark 5.33. The woman* fearing and trembling *came and fell down before him*. And what says Christ to her? *Verf. 34. Daughter, go in peace*. She comes to Christ with *fear*, she goes away in *peace*; she came *trembling*, she goes away *rejoycing*. If her fear and trembling had kept her from Christ, she had missed of that sweet and comfortable answer, *Daughter, go in peace*. We know not what comfort we deprive our selves of, when we suffer our fears and jealousies to prevail so far with us, as to keep us from Christ in his Ordinances.

*Object.*

*Object.* But my fear is, that I shall not meet with Christ, nor find him in his Ordinance; and therefore what should I do there?

*Ans.* A man may then meet with Christ, and find him, when he least of all hopes to find him. *Mary* meets with Christ, *Joh. 20. 15.* and supposes he had been the Gardiner, and accordingly enquires of him, as of the Gardiner, where he had layd Christ. But yet, before an answer could be returned her, she turned her self from him; for when Christ speaks to her, *vers. 16.* *she turns her self to him:* Therefore she had turned away from him, as thinking it a bootless business to stand talking with him, and enquiring of him about finding of Christ: And just when she, as hopeless of finding of Christ by him, *turns her self from him*, Christ calls her by her name, *Mary*. So that a man may often find Christ when he least hopes for it. Therefore though thou hast but little hope to find Christ at the Sacrament, yet *turn not* from it, but come to Christ in his Ordinance; even then when thou least hopest for it, mayst thou hear so gracious a compella-

Cap. 19. | pellation from Christ, as may make thy  
soul joyfully eccho back again, *Rabboni.*

## CHAP. XIX.

*Meditation, and exercise of Repentance,  
at the Sacrament.*

A Communicant being thus fitted and prepared, and being now come to the Lords Table, it follows to consider what behaviour is there required of him. It is not enough for a man to dress and trim up himself in his handsomer apparel before he comes to a great mans table, but there is great care also to be had of that carriage and behaviour that beseems such a mans table and person. Though a man come handsom and cleanly apparelled to a great mans Table, yet he may there carry himself so rudely, so unmannerly and uncivilly, that he may give great offence. As therefore we must have a care to get our hearts into an holy and fitting frame before we come, so no less must our care be to have them in a convenient frame during the time of the whole action. Though a man have bestowed much pains with his heart before

fore his coming, yet if there be not a care of due behaviour in the action, all his former pains may be lost. Though the Priests had been careful to have washed themselves, and to put on their Priestly garments, yet might they be guilty of irregularities at the Altar, in not placing the Wood, or the parts of the Sacrifice, in due order, *Levit. 1.* Therefore, as the Apostle speaks in the general, so it may be said in this particular, *2 Joh. 8. Look to your selves, that we lose not those things which we have wrought, &c.* So look to your selves when ye have bestowed a great deal of time and pains in preparation, that by a loose and careless carriage in the duty doing, ye lose not the things you have done. There must be a care therefore of the duties to be done in the Action, *Duties Concomitant.* There be some duties in which the whole Congregation joyn together, in which we must take heed of all looseness, and evagation of spirit, especially exprest in idle gazing about: have a care to hold the heart close to those duties in which all joyn together. But I mean not to insist in these. There are therefore some speci-



Cap. 19. Special and personal duties that every one is particularly by himself to perform, and those have a special care of. The duty in general to be done at the Sacrament, is, *The offering up of our selves to God in an holy and spiritual disposition, in receiving of the Supper.* This General branches it self into divers Particulars: And they are these.

I. First, Solemn, serious and deep *Meditation*: A leading-duty to others that follow, and that which only furthers them. There must be an heart enlarged with godly sorrow for sin; there must be compunction and contrition of spirit. It is Meditation that must fit for it, and bring that, and lay that to the heart which must bruise it. Meditation gives a man a sight and knowledge of himself, of his sins, of the riches of Gods mercies in Christ, and such knowledge is it which works compunction of Spirit. We are to be taken up in duties of thanksgiving, and to be more then ordinarily enlarged therein. There is no such way to enlarge the heart in that duty, as by Meditation, to heat and warm our hearts. So *Psal. 104. 33, 34. I will sing unto the Lord as long as*

*Meditatio  
siquidem  
pascit sci-  
entiam,  
scientia  
compun-  
ctionem,  
compun-  
ctio devo-  
tionem.  
Inter ope-  
ra. Aug. l. 3.  
de Spir. &  
anima.*

*live, I will sing praise unto my God whilest I have my being: my meditation of him shall be sweet; I will be glad in the Lord.* There is nothing so feeds spiritual joy, and so maintains and holds up that holy flame that should be in a mans heart in the duty of Thanksgiving, as doth Meditation. That is the *Oyl* and the *Fuel* that keeps such fire burning. The sweeter our Meditation is, the more is the heart prepared and enlarged to Praises, Thanksgiving, and Joy in the Lord. Therefore a special duty to be done at the Sacrament, is, to take up our hearts with serious Meditation. And for the better raising and feeding Meditation, it is good, when we are come to the Lords Table, to do as *Solomon* wishes us to do in that case, *Prov. 23. 1. When thou sittest to eat with a Ruler, consider diligently what is before thee.* He advises it for a mans better caution, if he be a man given to his appetite, that he may not be desirous of such dainties as are set before him. But in this case it is good to consider *what is set before us*, to provoke our appetite, and to stir up in us a longing after those dainties. Consider therefore what is set

Cap. 19. | set before thee, what is done before thee. Consider the Sacramental Elements, the Sacramental Promises, and Sacramental Actions. Here then we see Bread and Wine set before us, and not bare Bread and Wine, but the Sacramental Body and Blood of Christ: *This is my Body: This is my Blood.* Behold then what a Feast God hath prepared for us; such a Feast as that, *Isa. 25. 6. A feast of fat things; a feast of Wines on the lees, of fat things full of marrow, of Wines on the lee well refined.* Alas! how lean are our Souls? What hunger-starved spirits have we? But here be fat things, full of marrow, to feed and fat our lean Souls. How dead and dull are our hearts? But here is wine upon the lees, here is wine that goes *down sweetly, that will cause the lips of those that are asleep to speak*; that will refresh and sweetly quicken our spirits. Here we see this Bread broken, this Wine poured out. Here we see Christ crucified before our eyes: now we see him hanging and bleeding upon the Cross; we now see him pressed and crushed under the heavy pressure of his Fathers infinite wrath: Now we see him in the Garden  
in

Cap. 19.

in his bloody sweat: now may we behold him under the bitter conflict, with his Fathers wrath upon the Cross. *Behold the man*, says *Pilate*. That is our duty to do now, by meditation to present unto our selves the bitterness of Christs Passion: *Exod. 24. 8. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the Covenant.* So here, *Behold the Lamb of God that takes away the sins of the world*, *Joh. 1.* and *behold the blood* of that innocent and spotless Lamb; yea, behold him now shedding his precious Blood to take away the sins of the world, and look upon him as the *scape-Goat*, bearing and carrying our sins upon him. Represent we unto our selves in our meditations, as lively as we are able, all the sorrows of Christs Passion. How prodigious a darkness was there at Christs Passion for three hours together? Surely a special end of this darkness was, to shew the dreadful and horrible wrath of God against his own Son, now hanging on the Cross, a Sacrifice for the worlds sins. Was it nothing, or was it but a small matter, that God did ma-

Celebrantes com-  
memur  
qua si un-  
gulam fin-  
dens & ru-  
minans  
pecus re-  
vocare ad  
fauces, &  
minutatum  
commolere  
Dominicæ  
institutio-  
nis exem-  
plum, ut  
semper  
passio sit  
in memo-  
ria, &c.  
*Cyp. de cæn.*  
*Dom.*  
Meditatio  
ruminat  
livo. es  
vulnerum,  
fixuras cla-  
vorum,  
lanceama-  
cerum per-  
secutorum  
sævitiarum,  
Apostolo-  
rum fur-  
gam, &  
mortem

turpissimam corporis sepulturam. *Bern. Hom. de duob. disc.* eunt ad Em.

F f

nifest

Cap. 19. nifest his wrath against him, by letting loose the tongues and hands of all his carnal enemies against him, but that the Lord himself from Heaven would reveal his wrath against the unrighteousness of the world, which now lay upon him. Now stood Christ in our stead, we should have suffered the horror of darkness for ever, even that *blackness of darkness*, as *Jude* calls it. Now Christ undertaking for us, he suffers *darkness*. And God by this, as by a visible sign, would testifie that the *blackness of darkness*, caused by Gods wrath for sin, was upon him. Thereby conceive we, in some sort, the sad plight and woful Agony in which Christ then was. God causes the *Sun to shine upon the just and the unjust*, Mat. 5. 45. But now, that Christ is a Sacrifice for our sins, and to suffer his Fathers wrath for them, he must not have so much as the common comfort of the light of the Sun, but, as if he were of all unjust ones the most unjust, the very light of the Sun shall be taken from him, and he be left in horrid darkness. Do we but look upon Christ on the Cross, under all our sins lying upon him, and how heavy a press, how



how ponderous a weight was that? But consider, besides this, how many were the pains of his body, by their inhumane and barbarous usages? What was the bitter exacerbation of his Spirit, by so many base and ignominious reproaches of all his malignant Opposites? What, was it nothing to be scourged? to give his cheeks to the smiters? to be spitefully intreated, to be spitted on, and endure all those outrageous insolencies of his enemies before, and at his crucifying? Oh! how bitter were these things? But consider, besides all this, to have all the power of Hell against him, and all these Lions, Bulls, Unicorns, and Dogs, to be taken up and employed in assaulting and afflicting him. Oh! how past all conception of the understanding of man was the smart of his misery? Here was *Earth* against him, here was *Hell* against him; and yet *Earth* and *Hell* not enough, but *Heaven* it self against him. After all this, to have God his Father from Heaven, by this prodigious, dreadful & long darkness, to testifie his wrath against him; here was that which added weight and perfection to all the rest; To be three whole hours toge-

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ther under a visible sign of the darkness of Gods countenance, under the darkness of the sense of his wrath, witnessed from Heaven by the darkness of the Sun: How bitter and sharp a conflict was this above all the rest? Thus represent we to our selves Christ hanging on the Cross; thus, *Behold the Lamb of God* roasting in the fire of wrath; yea further, after that we have seen Christ thus for three hours space in deep silence, conflicting in this time of darkness with all these sorrows; now, as not able any longer to hold his peace, think we that we hear him, by that formidable cry, manifesting the bitterness and unutterable extremity of his Passion, *My God, my God, why hast thou forsaken me?* All these three dark hours was Christ drinking this bitter Cup, and now at the third hours end was he come to the dregs and lees of it. This was the sharpest Paroxysm and fit of his Passion: Now were the envenomed arrows of the Almighty shot up to the head in his Soul. And how can we see and hear Christ suffering all this for us, and not withall in our meditations stand astonished at the haynousness and

Cap. 19.

and hideousness of our sins, for which no other way of expiation could be made, but by this bitter Passion of Christ. Behold in the Passion of Christ, as in a glass, the greatness of sin. Think we sadly with our selves, Surely sin against God must needs be more then men commonly esteem it. It could be no small matter for which the dear Son of God did suffer such horrible and dreadful torments on the Cross. Let we out our hearts therefore here in the meditation of the greatness of our sins: And withall let we out our hearts especially in the meditation and admiration of such unmatched love and goodness as God hath shewn in the Work of our Redemption. Labour to comprehend what is the *breadth*, and *length*, and *depth*, and *height*; and to *know and see the love of Christ, which passeth knowledg*. What heart is able sufficiently to admire the depth of the riches, the bottomless depth, the unfathomable depth of the riches of Gods love and mercy in Christ! How may we, with *David*, cry out, *Lord, what is man, that thou art mindful of him?* Psal. 8. 4. and, upon a better ground, with *Job*, Job 7. 17.

F f 3

What

Ad victimam illam  
pendentem  
in cruce  
nos consec-  
remus. Ibi  
vere con-  
templabi-  
mur De-  
um, ibi in  
ipsum cor  
Dei intro-  
spiciemus,  
quod sit  
misericors,  
quod nobis  
mortem  
peccatoris,  
&c. Luther  
in Gen. 19.

Cap. 19. *What is man, that thou shouldst magnifie him, and that thou shouldst set thine heart upon him? especially, that thou shouldst be so mindful of him, that thou shouldst set thine heart upon him, as to give the Son of thy Love to suffer the cursed death of the Cross, to make us, cursed children, firebrands of Hell, damn'd Hell-hounds, heirs of blessings and eternal life: Is not here matter of meditation and admiration to take up all the thoughts and hearts of men and Angels? And how should such love fire and enflame our hearts with holy love to God and Christ? how should our hearts grow warm and hot within us? That as David speaks in another case, Psal. 39. 3. Mine heart was hot within me, whilest I was musing the fire burned.* So, whilest we are thus musing and meditating of the love of Christ in his Passion, the fire should burn, and our hearts should wax hot within us; the fire and flame of our love to Christ should kindle and grow hot in our hearts. The view of his Pas-

Tribue, ut  
concaleat  
cor meum  
intra me,  
& in me-  
ditatione  
mea exar-  
descat ig-  
nis, Aug.  
med. c. 17.  
Rogo te  
per illa sa-  
lutifera  
vulnera  
tua, quæ  
passus es  
in cruce  
pro salute  
nostra, e-  
quibus e-  
manavit  
pretiosus

ille sanguis, quo sumus redempti; vulnera hunc animam meam pec-  
catricem, pro quo etiam mori dignatus es; vulnera eam igneo & po-  
tentissimo telo tuæ nimis Charitatis. Confige cor meum jaculo tui  
amoris, ut dicat tibi anima mea, charitate tua vulnera sum, &c.  
Aug. lib. med. cap. 37.

sion would work in us an holy passion of love. The view of his wounds should wound our hearts with holy and enlarged affection to him. Follow and go along with Christ in all his sufferings in thy meditations. Begin where his Passion begun, *Joh. 12. 27.* follow him thence into the Garden, from thence into the High-Priests Hall, from thence into the Judgment-Hall, from thence to the Cross. There is not a passage in all the story that affords not matter of meditation; and not a meditation that may not set forth his love to thee, and kindle thine to him. Thus therefore at the Sacrament should our hearts be employed in the meditation of Christs death and passion: and thus should we make that good, *Cant. 1. 12.* *Whilest the King sits at his Table, my spikenard sends forth the smell thereof:* that is, whilest Christ had communion with me, my graces were exercised, and manifested themselves, even then whilest I had fellowship with him. As Christ sat at Table, *Mary took a pound of ointment, of spikenard, very costly, and anointed the feet of Jesus; and the house was filled with the odour of the ointment.* So the King sits at



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his Table, and when we sit at the Table in the Sacrament, we should cause our *spikenards* to send forth the smell thereof. That we do, when in the Ordinance we take up our hearts with the holy meditations of the love of Christ in his bitter Passion. Such holy meditations are the *smel of the spikenards*, and are as pleasing to Christ as *Maries spikenard* was, that filled the whole house with the odour thereof. This Christ commands, and makes it one main end of the Institution of the Sacrament; *Do this in Remembrance of me*: Therefore appointed he the Sacrament, that therein we might in special manner meditate upon his Passion, and his love to us therein. *David* had a *Psalm of Remembrance*, *Psa. 38.* in the title. But for the death of Christ, his love in it, and the benefits by it, we have not only some *Psalms of Remembrance*, as *Psalm 16, 22, 69*, and others; but besides, the Lord Christ hath to the worlds end appointed a *Sacrament of Remembrance*, that this great Work of Christs death, and his infinite love and mercy therein, might above all other Works be meditated upon, and had in remembrance. One thing especially in the

the Evangelist is worth our notice. Some of Christs Works are specified only by one Evangelist, as his turning of water into wine, as his healing the sick man at the pool of *Bethesda*, his healing that blind man, *Joh. 9*. Some of them are specified by two Evangelists, as the history of Christs Birth, by *Matthew* and *Luke*. Some things are recorded by three of them, as the Institution of the Sacrament of the Supper. But as for Christs Death and Passion, it is recorded by them all four. Only two write the history of his Birth, but all four the history of his Death; without doubt to teach us, that though all Christs works and actions are to be seriously minded, meditated upon, and remembred; yet none so special as his death and sufferings. And therefore specially should his death be meditated upon at the Sacrament, whose Institution was purposely for the remembrance of it: Therefore ought men to make special conscience of this duty. How cold and dead a remembrance of Christs death is the receiving of the Sacrament, without this serious meditation of the bitterness of his death,

and

Cap. 19. and the sweetness of his love therein? We make not good the end of the Sacrament without it; yea, we, as much as in us lies, make the Sacrament but a dumb shew. What remembrance is there of Christs death in such receiving the Sacrament? unless it be in a fresh crucifying him again by our unworthy receiving.

2. Secondly, An exercise of *Repentance*; and this exercise of *Repentance* must be in two things:

1. First, In *godly sorrow for sin*.
2. Secondly, In a solemn *renewing of our Covenant with God*.

1. First, In *godly sorrow for sin*, for our own sins in particular, for which Christ did undergo all that sorrow and smart in his sufferings. We have in the Sacrament a Representation of the sufferings of Christ; we have him crucified before our eyes. Behold, says John, *the Lamb of God, that takes away the sins of the world*. In the Sacrament should we behold him taking away the sins of the world. In it we see and behold Christ crucified; we see his hands, feet, and side pierced: Now this sight should so affect us, as it should pierce the

the very hearts of us, What, the blessed Son of God to strip himself of his Glory, to humble and abase himself to the ignominious and accursed death of the Cross? The glorious Son of God thus abused and abased? Why how comes this about? The only begotten Son of the Father to make such bitter lamentation, *My God, my God, why hast thou forsaken me?* What may the cause of all this be? Alas, all this was for our sins. It was not *Judas*, not the Jews, not *Pilate*, not the Souldiers, but they were our sins, my sins, thy sins, that put the Son of God to all this sorrow. We, we, and none but we, were the evil beasts that devoured this *Joseph*. Our sins were so haynous, and had so provoked the Justice of God, that there was no way to satisfie Gods Justice, to appease his wrath, and to make our atonement, but by the precious Blood of the Son of God crucified on the Cross. And shall I now see my sins lie so heavy upon him, as to make him sweat blood? Shall I see him even squeezed under the huge weight of my sins? Shall I see my sins crown him with thorns, nail his hands and feet to the Cross, gore his

Cap. 19. his side with the spear, with an unpierced heart? O the deep sorrow that our hearts should be leavened withall, when we see Christs Body bruising and bleeding in the Sacrament! Christ our Passover is sacrificed for us. The Passover was to be eaten with *bitter herbs*, or with bitterneesses, *Exod. 12. 5.* And how happy is that Soul, that in this respect can say at the Sacrament, as *Lam. 3. 15.* *He hath filled me with bitterness, he hath made me drunken with wormwood.* It should be with us at the Sacrament, as with them, *Zech. 12. 10.* *They shal look upon him whom they have pierced.* And how shall that sight affect them? *And they shall mourn and be in bitterness for him, as one that mourns for his only son, as one that is in bitterness for his first born.* How bitterly will such a man mourn? so bitterly shall they mourn, when they look upon Christ whom they have pierced: And great reason; for is it not a matter of greater sorrow to pierce the only Son of God, the first-born, the first-begotten from the dead, then to lose one only or first-begotten son? So here in the Sacrament we look upon Christ whom we have pierced, this  
fight



sight should fill our hearts with bitterness, should make our hearts full of sorrow: not only with an *historical* sorrow, or a sorrow of *natural compassion*, when we hear or see some sad or sorrowful event; this is nothing: but a *practical* sorrow, with an unfeigned sorrow of heart, that we by our personal sins have had our hands imbrued in the Blood of the Son of God; that our sins envenomed those thorns, those nails that pierced him, and by their venom made them put him to such bitter anguish. Have we hearts conformable to the Christ we see in the Sacrament? Thou beholdest a broken Christ, thou beholdest a bleeding Christ; behold him therefore with a broken heart, with a bleeding heart, with a pierced spirit. So behold Christ in the Sacrament, as the Virgin *Mary* his Mother beheld him on the Cross; and how was that? *Woman*, says Christ, *behold thy son*. How did she behold him? *Simeon* tells her, *Luk. 2. 35.* *That a sword shall pass through her Soul.* Then did a sword pierce through her Soul, when she beheld him pierced on the Cross; that sight was a sword through the heart of her. So when we see him pierced

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Homini non est necessarium, ut Christum in ipsius passione deplorer, sed magis se ipsum in Christo.  
*Luther.*

Si vis ipsum cognoscere, sicut se fregit, ita te frange; quia qui dicit se in Christo manere, debet sicut ille ambulare, & ipse ambulare. *Bern.*  
*Hom. de duobus discipulis ad Em.*

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Electe puer Dei  
mei, quid  
tanta amaritudi-  
ne, quid  
tanta confusione  
dignum  
commiseras? Pro-  
fus nihil.  
Ego perditus homo  
totius pro-  
ditionis  
tue causa  
extiti, Ego  
Domine u-  
vam acer-  
ham comedi,  
& dentes  
qui ob-  
stupuerunt,  
quia  
quæ non  
rapuisti,  
nunc extol-  
uebas. Ber.  
Ser. de pas-  
dam.

pierced in the Sacrament; it should be as a dagger in our hearts: Oh wretch that I am, that my sins have been thorns on his head, nails in his hands and feet, a spear in his side: Lord, says *David*, when he saw the people slaughtered by the Angels sword, *Lo, I have sinned, and I have done wickedly; but these sheep, what have they done?* 2 Sam. 24. 17. So say here, *Lo, I have sinned, I have done wickedly; but this Innocent and Immaculate Lamb, what hath he done?* It is I that have sinned, and it is thou, O Lord, that hast smitten. It is I that have sinned, and it is thou, O Lord, that hast suffered. It is I that have put thee to all these sorrows, my Oaths, my Uncleanneffes, my Lusts, my Covetousness, my Drunkenness, &c. these were the *Judas* that betrayed thee, these were the Jews that crucified thee. Lord, I have eaten the sowre grapes, and thy teeth were set on edge: Lord, I playd the thief, and thou restoredst the things thou lookest not.

*Do this,* says Christ, *in remembrance of me.* He would have the Sacrament appointed, to renew and refresh the remembrance of his sufferings, that in the

remem-

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remembrance of his sufferings we might remember our own sins, the causes of them, and be deeply humbled for them. That as the Prophet speaks in that case, *Lam. 3. 19, 20. Remember mine affliction and my misery, the wormwood and the gall; my Soul hath them still in remembrance, and is humbled in me.* So in this case, remembering Christs affliction and his misery, the gall and the wormwood, our Soul should still have them in remembrance, and be deeply humbled in us. What a sweet temper were it to be at the Sacrament with a melting heart? *Mine eye, saith the Prophet, affecteth mine heart, Lam. 3. 15.* How happy that our eye could affect our heart? We have Christ crucified for our sins, in our eye, at the Sacrament: O that that which our eyes see could affect our heart with such sorrow for sin as becomes! That our eye could affect our heart, and our heart could affect our eye, that whilest we behold Christ shedding his Blood for our sins, we could be affected with such sorrow upon the sight of our eye, that our heart could melt out at our eyes, and shed tears for those sins for which we see Christ

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Vide quomodo his, qui Christi commemorant passionem inter sacra officia quasi per quasdam canales de interioribus fontibus egrediuntur torrentes, & super omnes delicias lachrymis nectariis anima delectetur. Ros martinus est de celestibus stillans, & quasi unctio spiritus mentem deliniens. Gemitus illos pius excitat, & se sanata[m] sanctificatam agnoscens fletibus se abluit, & lachrymis se baptizat. *Cypr. de cæn. Dom.*

Christ shed his Blood. That we could turn the Sacrament of the Supper into a *Baptism of tears*, and could wash and baptize our selves with the tears of Repentance, as *S<sup>t</sup> Cyprian* speaks. It was layd to the charge of those unkind husbands, *Mal. 2. 13.* that by their unkindnesses they caused their wives, when they should have been cheerful in Gods service, to *cover the Altar of the Lord with tears, with weeping, and with crying out; in so much that he regarded not the Offering any more, nor received it with good will at their hands.* But how happy were it with us, that we could be so affected with our unkindness to Christ our Husband, that we could cover the Lords Table with our *tears, with weeping, and with crying out*; how then would the Lord regard our service the more, and *receive our receiving with good will at our hands.*

Alas, alas, for the hardness of our hearts, that we can see our Lord all in his gore-blood for our sins, his blood shedding upon the Earth, and that our hearts

hearts cannot be rent, and bleed tears  
 of blood; that this Blood moistens not  
 and softens not our hard hearts! *Consi-*  
*der ye, and call for the mourning women,*  
*and send for cunning women, that they may*  
*come, saith the Prophet, Jer. 9. 17, 18.*  
*that they may come: And let them make*  
*haste, and take up a wailing for us, that our*  
*eyes may run down with waters, and our eye-*  
*lids gush out with tears.* So when ye be  
 come to the Lords Table, *Consider ye,*  
*consider ye what is before you: Call for*  
*mourning hearts, call for mourning affec-*  
*tions, call for sad and sighing spirits, call*  
*for tears,* that your eyes may run down  
 with tears, and our eye-lids gush out  
 with waters. Say, with the same Pro-  
 phet, *Jer. 9. 1. O that mine head were wa-*  
*ters, and mine eyes a fountain of tears, that*  
*I might weep, &c.* Ah our rocky hearts,  
*harder then the nether milstone,* that can-  
 not dissolve into rivers of tears, upon  
 the view of so sad a spectacle as the  
 sight of Christ hanging crucified on the

Vere po-  
 test con-  
 scindere  
 cor meum,  
 miserum,  
 & sangui-  
 neis la-  
 chrymis  
 madesce-  
 cere; quia  
 ecce crea-  
 tor meus  
 promes-  
 guinea ro-  
 re perfun-  
 ditur, nec  
 levi qui-  
 dem sed  
 decurrente  
 in terram.  
 Væ misero  
 cordi, quod  
 calli & can-  
 to sudore  
 non mades-  
 cit perfu-  
 sum. Bern.  
 de pas. dom.  
 tract. 6. 37  
 O lachry-  
 mæ ubi vos  
 subtraxistis

is? O lachrymæ ubi estis? ubi estis fontes lachrymarum? Movemini  
 obsecro ad flentem meum, fontes lachrymarum fluite super faciem  
 meam; Rigate maxillas meas; Date mihi plentum amarum Bern.  
 de mod. ben. viv. Sermon. 27 Miserum me, quomodo sic insensata facta est  
 anima mea! Miserum me, quomodo sic induruit cor meum ut oculi  
 mei non indefuenter producant flumina lachrymarum Aug. med. 6. 34



**Cap. 19.** Crosse for our sins. Smite Lord, thou that canst bring water out of the rocks, and canst turn the flint into a standing pool: Lord, smite thou this rocky heart, break thou this heart of flint, and make the waters gush out abundantly. And this is the first exercise of Repentance at the Sacrament.

Percute Domine, percute obsecro hanc durissimam mentem meam, & sic de capite meo duce aquam immentem, & de oculis meis verum fontem lachrymarum. *Aug. c. 37.* Plinius sub Traiano scripsit solitos stato die convenire Christianos ante lucem, carmenque Christo quasi Deo communi voce dicere: Postea se Sacramento ob-

stringere, non in scelus aliquod, sed ne furtum, ne latrocinium, ne adulterium committerent, ne fidem fallerent, ne depositum apellanti abnegarent. *Centur. Magdeb. Cent. 2. c. 6.*

2. The second exercise of Repentance at the Sacrament, is in a solemn renewing of our Vows & Covenants with God, to hate, forsake, and renounce all our former sins, lusts, vanities, unprofitableness, and to walk more closely and watchful then ever before. The word *Sacrament* is a Latin word, that signifies an *Oath*; to receive the *Sacrament*, is to take and receive an *Oath*: And when we receive the Sacrament, we should bind our selves in a solemn Covenant with God, to forsake all our sins, and to walk in new and better obedience before God. And that practice of Repentance riseth thus: In the Sacrament I see Christ crucified for my sins. And was Christ crucified for my

sins?

sins: Surely then I resolve, and vow to, and covenant with God, that I will use my sins as I see they have used Christ: They pierced him, I will pierce them; they killed and put him to death; Lord I will do by them as they have done by thee; I will kill, crucifie, and put them to death: Lord Christ, thou gavest thy self for me; behold, here I am, and here I give my self to thee. That same is to be done in the Sacrament, which we find, *Dent. 26. 16, 17, 18*. *This day the Lord hath commanded thee to do these Statutes, &c. Thou hast avouched the Lord this day to be thy God, and, &c. And the Lord hath avouched thee this day, &c.* So it may be said of a Sacrament-day; *This day the Lord thy God hath commanded thee to keep his Statutes, &c. And this day thou hast avouched the Lord to be thy God, and to walk in his ways, &c. And this day the Lord hath avouched thee to be one of his.* There should be in a Sacrament a mutual avouchment between God and his people. When we come to the Sacrament, as we come that God may avouch us for his people; so we should come and avouch him for our God, and that

Cap. 19. we will keep his Commandments. We can have no comfort in the use of the Sacrament, unless in it God *avouch* us for his people: and we have no reason to think that God will *avouch* us for his people, unless we will *avouch* him to be our God, and covenant with him the renouncing of our lusts; and yeelding him obedience. This therefore is to be done in the Sacrament, *Lord, avouch me for thine, as I avouch and covenant my self to be thine in all obedience to thy Commandments.*

It must be with us at a Sacrament, as it was with the *Jews* of ancient in a Sacrifice. In Sacrifices the people did not only offer their Oblation, and perform that service, but withall they did in sacrificing renew and make their Covenants afresh, the Covenants of offering up themselves a living and acceptable Sacrifice of mortification of their brutish lusts, of an holy and obedient life. So much implies, as that, *Rom. 12. 1.* so that place, *Psal. 50. 5.* *Gather my Saints together, those that have made a Covenant with me by Sacrifice.* Therefore in Sacrifices there was a making of Covenant with God. The same must be done in the

the Sacrament of the Supper, we must there renew our Baptismal Covenant. For in the Sacrament there is and must be a mutual stipulation and sponson between God and the Soul of a Communicant; that as we expect God should bind himself to us, so he expects that we should bind our selves to him. As *David* joyns the *cup of salvation* and the *paying of his vows* together, *Psal. 116. 13, 14.* I will take the cup of my salvation, I will pay my vows unto the Lord: so should we joyn the *cup of blessing* and the *making of our vows* together; I will take the cup of blessing, I will make my vows unto the Lord, now in the presence of all his people. And thus in these two things must there be a practice of Repentance at the receiving of the Sacrament.

### CHAP. XX.

*Faith to be actuated and exercised in the Sacrament: An exercise of Thanksgiving, Love and Mercy.*

3. **T**He third thing in which the spiritual and holy disposition in receiving the Sacrament stands, is an exercise of faith. Now must a Communicant speak to his Faith, as *Deborah* doth to



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her self, *Judg. 5. 12. Awake, awake Deborah; Awake, awake, utter a song.* So, *Awake, awake, O my Faith; Awake, awake, and now bestir, and rouse up to do the special and main work of the Sacrament, in the receiving of Christ now offered and tendered in his Ordinance.* The great and chief work of the Sacrament comes now to be done, in the *attuning of Faith* so, as to fetch forth the fat and marrow of the Ordinance. For the better conceiving and practising of this Point, we must know these four things:

First, That Christ is an All-sufficient fulness, for the through supply of all the wants and necessities of our Souls, whatsoever they may be. *Col. 1. 19. It pleased the Father that in him all fulness should dwell.* First then, there is a *fulness* in him. Secondly, *all fulness* is in him. Look whatsoever it is that is required to be in a Mediator, it is all *fully* in him, he hath it all to the full. Thirdly, he says not simply that this fulness is in him, but that this *fulness dwells* in him. A Vessel may be full, and a Treasury may be full, but those may be emptied again, and so an emptiness may follow that



that fulness: But this fulness dwells in him, it is an inhabitant, resident, permanent fulness; so as he is, and ever shall be full. There is in him a *fulness of merit* for our Justification, and a *fulness of spirit*, and habitual graces, and so a fulness of efficacious vertues, as mortifying, sanctifying, quickning vertues. And thus he is full of all kinds of graces. *Apoc. 3. 1. He hath the seven Spirits of God.* And *Isai. 11. 2, 3.* with which that suites, *Prov. 8. 12, 13, 14.* And therefore not only *Treasures*, but *All the treasures of wisdom and knowledge are hid in him*, *Col. 2. 3.* and all those graces he hath in the highest and fullest degree. Therefore the Apostle says not (*Col. 2. 3.*) In whom is *knowledge and wisdom*; but, the *Treasures of knowledge, Treasures of wisdom.* Some pieces of silver and gold are not treasures, but the treasures are vast heaps.

Secondly, That Christ is thus filled and enriched for the behoof of his Church and Members, that he may convey and communicate unto them of his fulness for the supply of their wants. There is in Christ not only a *fulness of abundance*, in regard of which

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he is sufficiently full of himself, but also a fulness of redundance, by which he overflows and fills all his Saints. His fulness is not only a full fulness, but a filling fulness; Joh. 1. 14, 16. *Full of grace and truth, and of his fulness have we all received, and grace for grace.* Ephes. 1. 23. *Which is the fulness of him that fills all in all.* There is such an abundance poured out upon him, as that he is not only full, but he hath received a good measure running over, so as to fill all the empty Souls, and all the empty hearts of his people. For look what Christ received, he received for us, Psal. 68. 18. *Thou hast ascended on high, thou hast received gifts for men;* that is, gifts to give unto men, as the Apostle expounds it, Ephes. 4. 8. *When he ascended up on high, he gave gifts unto men.* So that he received to give, he was filled to fill. He is the Well-head, the Fountain, which is not only full it self, but springs and flows over to the filling of streams. He received a fulness, that we might receive of his fulness, and that he might derive of his fulness to us.

Thirdly, That Christ derives and conveys of this fulness and goodness of his

his unto us by his own holy Ordinances, which he hath sanctified as the channels of conveyance. By the Word and Sacraments doth he communicate of this his fulness unto us: *Luk. 5. 17. As Christ was teaching, the power of God was present to heal them.* When the ministry of the Word is on foot, then is Gods power present, and ready to exert and put forth it self for spiritual good. *Act. 9. 17. The Lord hath sent me, that thou mightst be filled with the holy Ghost.* Christ could of his own fulness immediately have filled Saul with the holy Ghost, but Christ sends *Ananias* to him, that he might be filled with the holy Ghost. But how must *Ananias* do it? By the ministry of the Word and Sacrament. He preaches to him, and he baptizes him, and so by these Ordinances is the holy Ghost conveyed unto him. We finde mention made, *Zech. 4. 12. of two Olive-branches, which, thorow two golden pipes, emptied the golden Oil out of themselves.* Those two Olive-branches emptied golden Oil out of themselves into the golden Candlestick, but yet they did it thorow the two golden pipes. So it is in this case: All golden Oil is in Christ;

*Acts 22.  
14, 15, 16.*

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Christ. He is the Branch, as *Zachariah* calls him, *Zech. 4. 13.* He is the *Olive-Branch*, and the *Olive-tree*, from whom comes all the golden Oil of Grace and spiritual comfort; and he it is that empties it out of himself into our hearts. But yet he doth empty it into our hearts by his Ordinances, they be the golden pipes by which this golden Oil is conveyed. Christ doth not ordinarily empty the Oil into our hearts immediately, but first into the golden Pipes of his Ordinances, his Word and Sacraments, and so thorow them into our hearts. The graces and comforts of the Holy Ghost are oft in Scripture compared to Oil; and the pouring forth of those graces, to *Anointing*. To this purpose is that speech of *David*, *Psa. 92. 10.* *Thou shalt be anointed with fresh Oil*, or green Oil; that is, thou shalt add fresh measures, and new encreases of the graces of thy Spirit. So that after the first gift of the Spirit, in the first work of grace, God often annoints his people with fresh Oil; and that he doth in the Word and Sacrament. He annoints them in the Ministry of the Word, *Isaiah 61. 1. 3.* *The Lord hath anointed me to preach good*

good tydings, to give the Oil of joy for mourning! God anoints his Ministers, that they may anoint his people. By preaching the Gospel, God anoints his people with the Oil of gladnesse. So he anoints us in the use of the Sacrament of the Supper, there in special manner he anoints with fresh Oil. God deals at this spiritual Feast, as the Jews used to do in their Feasts, they used, in token of welcom, to anoint their guests: *Luke 7. 46.* Our Saviour tells *Simon the Pharisee*, *Mine head with Oil thou didst not anoint*; that is, Thou hast not bid me welcom, nor cherished me. God at the Sacrament anoints the heads of his people. That look as *Mary* did with Christ, *Joh. 12. 3.* *Then they made him a Supper.* Then took *Mary* a pound of ointment of *spikenard*, and anointed the feet of *Jesus*. Then: *When*. Namely, when at the Supper they made him. So deals the Lord with his people at the Sacrament: There he makes them a Supper, it is the *Lords Supper*; then takes the Lord precious Ointment, and anoints their heads with fresh Oil; there they have fresh Unctions, and fresh Delightions; there he gives them fresh and new

com-



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comforts, fresh supplies, and new measures of grace; *then and there* he anoints them at the Sacrament, yea, the Sacrament is the very *Alabaſter-box of precious ointment*, and out of this box God pours it on their heads, as ſhe on Christs head *as he ſat at meat*, Matth. 26. 7. So that a man may truly ſpeak of the Lords Table, as David of his own, *Pſal. 23. 5. Thou prepareſt a Table before me, thou anointeſt mine head with Oil.* When God prepares this Table for his, and they prepare themſelves aright and in due order for this Table, and come as they ought to do, God doth at this Table feaſt them, and anoint their heads with Oil, cheers them, and bids them heartily welcom.

4. Fourthly, that the way to make this Ordinance thus effectual to us, is the actuating and ſetting our faith on work upon the Ordinance, and Chriſt in the Ordinance. Chriſt is full, Chriſt communicates of his fulneſs, Chriſt communicates of his fulneſſe by his Ordinance: but yet if now at the Ordinance our Faith lie ſtill and ſtir not, if our faith be idle or aſleep, here is nothing done, nothing gotten at the Ordinance, but the Sacrament proves a dry empty

empty husk unto us, there is neither Oil nor anointing to be had. Therefore now the main work of all at the Sacrament, is to awaken and actuate our Faith, and to set it on work upon Christ in his Ordinance, and so draw forth the efficacie of Christ and his Ordinance. The power of God is present in his Ordinance, to heal and to help; but now withal the power of our Faith must also be present, to set this power of God on work, to make the Ordinance a healing, a working Ordinance. If Gods power be present, and our faith be absent, or as good as absent, Gods power wil not work; for then wil his power work, when our faith works. A conduit is full of water; now a man that would fill his vessel, must bring it to the conduit, must bring it to the cock, and set it there; but yet that is not enough; if that be all, and he do no more, he may go home again with an empty vessel: Therefore the man that would fill his vessel, when he hath brought it to the conduit, and set it under the cock, he also turns the cock, and then the water runs forth, and fills the vessel. So here,

Christ

Cap. 10. Christ is the conduit of all grace and spirituall good; he that would be filled, must come to him. His Ordinances, the Word and Sacrament, they are the cocks of this conduit; so that a man that would be filled must not onely go to Christ, but to Christ in these Ordinances, must bring his vessel to these cocks: and that is not enough; but when he is come to them, he must turn them: faith actuated, and working upon the Ordinances, that turns the cock, and then the efficacies and vertues of Christ flow forth, then these waters pour forth abundantly. See that speech, *Isai. 12.3. Therefore with joy shal ye draw waters out of the Wells of Salvation.* Christ he is indeed a Well full of water: But now, as the woman of *Samarita* said to our Saviour, *Joh. 4.11. Sir, thou hast nothing to draw with, and the Well is deep; from whence then hast thou that living water?* So in this case, Christ is indeed the Well of Salvation, but yet this Well is deep, and how can a man fetch up those waters thence, if he have nothing to draw with? God therefore of his goodness hath provided us buckets to fetch up those waters out of this Well, and

and they are his Ordinances. But now though there be a Well stored with a-bundance of water, and though also there be buckets to fetch up those waters; yet if a man do not let down and draw up those buckets, he cannot draw waters out of the Well. Now the setting Faith on work in the use of the Ordinances, and the actuating of it herein, that is the letting down and drawing up these buckets, that is the turning of the wheel which draws up the buckets with water. Christ is the *Well* of Salvation, the Ordinances are the *buckets*; faith actuated and set on work in the use of the Ordinances, is the *drawing* of waters up out of the Well of Salvation.

See how David speaks, *Psal. 103. 41.* *He opened the rock, and the waters gushed out, they ran into the dry places like a river.* Waters gushed out of the Rock; but when? When the rock was opened. So Gods Ordinances, and Christ in those Ordinances, have abundance of waters in them, such abundance as gushes out to the refreshing of dry Souls; but yet first these Rocks must be broken up, these Rocks must be opened. But how must these Rocks come to be opened?

as

Cap. 20. as the Rock in Horeb was opened, *Exod. 17. 6. Behold, I will stand before thee there upon the rock in Horeb, and thou shalt smite the rock, and there shall come water out of it, that the people may drink.* God stood upon the Rock, but Moses must smite the Rock, and then comes water out of it, that the people may drink. God is present in his Ordinances, and his power is present at them; *The Power of God was present to heal them, Luke 5. 17.* but yet before water will come out that we may drink, we must first smite the Rock, and when it is smitten, then shall we have it opened, and waters gushing out. Now what is this smiting of the Rock? It is nothing else but the actuating of our Faith, and setting it on work in the use of the Ordinance; Faith actuated and set on work, smites the Rock, breaks up and opens the Rock. So that in an Ordinance, and at the Sacrament, that should be a mans wisdom which was Moses his error, *Numb. 20. 11.* with his Rod he smote the rock twice, and the water came out abundantly. Smite the Rock twice, again and again: actuate we our faith, and then the water shall come out abundantly.

Gods



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Gods Ordinances, or Christ in them, are not only a Rock from whence waters come forth, but they are rocks from whence *Oyl* and *Honey* issue forth: That a Communicant may say of the Sacrament, as *Job* speaks in that case, *Job 29. 6. The Rock poured me out rivers of Oyl.* And this Rock pours out *Honey*. But how, and when? Doth it pour forth rivers of *Oyl* and *Honey* to all comers? No such matter. How many neither find *Oyl* nor *Honey* thereat? But how come men to have *Honey* and *Oyl* at this Rock? When men do as *Moses* speaks of *Israel*, *Deut. 32. 13. He made him to suck Honey out of the Rock, and Oyl out of the flinty Rock.* God gave *Israel* *Honey* and *Oyl* out of the Rock; but how? did he make the Rock drop it into their mouths whilest they stood gazing and looking upon it? No, *He made him to suck it.* If he had been so idle as not to have taken the pains to have sucked it, he might have licked his lips long enough after it, ere he had had it, ere he had tasted it, much less have been filled with it. So thus men come to have *Oyl* and *Honey* out of the Sacrament, and Christ in the Sacra-

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ment,

Cap. 20. ment, and Christ in the Sacrament, when they *suck*: when faith is actuated and set on work in the use of the Ordinance, and applies Christ in it, then faith *sucks*; and when faith sucks, then it fetches *honey* and *oyl* out of the Rock. As the Prophet speaks in this case, *Isai. 66. 11. That ye may suck and be satisfied with the breasts of her consolation*; so in this: There must be *sucking*, before there can be *satisfaction*. The Word and Sacraments are *breasts of consolation*, and these be full of sweet milk; but there can be no *satisfaction*, unless there be *sucking*. A child may handle the mothers breasts, may play with them, may kiss them; but all this while the child is never the fuller: Therefore the child, when it would be satisfied, lays its mouth to the breast, gets the nipple into its mouth, and then sucks and draws with all its strength and might, and so fetches forth the milk out of the mothers breast. So must it be in these cases: Men may come to the Sacrament, and gaze upon the elements, and eat and drink them, and yet not receive the sweet of the Ordinance: but if they would have the milk out of this breast,

*breſt*; they muſt fall to *ſucking* and to *drawing* with all their power & ſtrength. Then men do ſuck and draw the *breſt* of the Sacrament, when in the uſe of it they actuate and ſet their faith on work. Faith actuated, ſucks vertue out of the Sacrament, ſucks from Chriſt in the Sacrament mortifying vertue to kill luſts, healing vertue to cure the pollutions of the heart, quickening vertue to enable to duties and actions of ſpiritual life. Look how *David* ſpeaks of wicked men in that caſe, *Pſal. 37. 10. Waters of a full cup are wrung out of them*: So is it to all true Believers in the Sacrament. They have therein full draughts of Chriſts Blood; they have their hearts filled, as with the comforts of the Holy Ghoſt, ſo with the efficacies of Chriſt; they have *waters of a full cup*. But how come they by theſe waters of a full cup? They are *wrung* out to them. And how are they wrung out to them? Faith being ſet on work in the Ordinance, and working upon the Ordinance, that *wrings* out waters of a full cup, that *wrings* out the juyce, the ſap and ſweet of the Sacrament, that *wrings* and preſſes out the ſuccelency of it. It is juſt here, as it

Cap. 20. was in the dream of Pharaoh's Butler, Gen. 40. 10, 11. *The clusters of the Vine brought forth ripe grapes, and Pharaohs cup was in mine hand, and I took the grapes, and pressed them into Pharaohs cup.* The Sacrament is as a Vine set before us full of clusters of ripe grapes, and these grapes full of juyce, Christ with all his fullness offered to us in this Ordinance. Now our care and course should be to have the liquor and blood of these grapes poured into the cup of our hearts. Now may that be done now? As Pharaohs cup came filled: *He took the grapes, and pressed them, and crushed them into Pharaohs cup, and so the cup was filled.* So must we take these grapes, and press and crush them, we must squeeze forth the liquor of them: That we do, when faith is actuated, and is set on work in the use of the Ordinance. Actuated faith takes these grapes, and presses them, and wrings out of the Ordinance that which fills our hearts.

When therefore we are come to the Sacrament, and now are to receive, let we all the powers of faith on work. Lift up this eye to see Christ, reach out this hand to lay hold upon and receive him,

him, set this mouth on feeding, eating, drinking, sucking. Set the mouth of thy faith to the brest of the Sacrament, and suck and draw it with all thy might; and draw hardest for that virtue of Christ thy Soul stands in most need of. *David* speaks of the *marrow* of Gods House and Ordinances, *Psal.* 63.5. He that will have *marrow* out of the bone, must break the bone, and knock the bone, and that will fetch forth the *marrow*. So must faith work, and bestir it self, and take pains at the Ordinance, and then the marrow of the Sacrament will be had. So should a man do at and with the Sacrament, as Christs Disciples did when they passed through the corn-fields, *Luke* 6.1. *And his Disciples plucked the ears of the corn, and did eat, rubbing them in their hands.* They did not pluck off the ears, and so eat the whole ears; but they first *rubbed the ears* in their hands, to fetch out the corn. So at the Sacrament set faith on work, to rub the ears, and fetch out the corn that is in them for food. A rubbed ear will yeeld corn fit for food; and there is no eating of ears unrubbed without danger. *Prov.* 30.33. *Surely the*

*Cap. 20.*  
Quomodo  
ergo capi-  
unt, qui  
lac capi-  
unt? Ies-  
um Chri-  
stum, in-  
quit Apo-  
stolus, &  
hunc cru-  
cifixum.  
Suge quod  
pro te fa-  
ctum est  
& cresces  
ad id quod  
est. *Aug.*  
*in Psal.* 119.



Cap. 20. *churning of milk brings forth butter.* They must churn therefore, and churn hard, set their faith hard to work of churning, that will have Butter, that will have benefit out of the Sacrament. There is Oyl in Olives; but before there could be Oyl fetcht out of them to anoint a mans self withall, they used to tread the Olives, and so press the Oyl out of them, as appears, *Mich. 6. 15. Thou shalt tread the Olives, but thou shalt not anoint thee with Oyl.* It is threatened as a Judgment; but yet it implies that Oyl was fetcht forth by the treading, stamping, bruising and breaking of the Olives with their feet. The Ordinance of Gods Word and Sacraments are *Olives*, full of good, full of excellent Oyl; but these Olives will not drop Oyl upon us, they must be stampd and trod, if we would have Oyl out of them to anoint our selves. Faith actuated and set on work in and upon these Ordinances, that treads these Olives, and helps us to the Oyl of them. And however the Prophet in that place threatens it as a Judgment, that they should *tread Olives*, and not *anoint themselves*; yet it never so falls out in this case. He that actuates his faith,

faith, and sets it soundly on work to tread those Olives, he shall be sure to dip his foot in Oyl, and to be comfortably anointed in the use of the Ordinance. It is only the want of faith, taking of pains, industrious treading of the Olives, that makes us go away dry headed, dry hearted, and unanointed from the Sacrament, and all other Ordinances. Thus must faith work hard at the Sacrament, and eat her bread in the sweat of her brows.

*Quest. But how and in what manner is faith to be actuated and set on work in the use of the Sacrament?*

*Ans.* In the Sacrament consider three things: First, *Sacramental Offers*: Secondly, *Sacramental Promises*: Thirdly, *Sacramental Representations*. Fix the eye of faith upon them all, and set faith on work upon them all.

1. First, In the Sacrament we have *Sacramental Offers*; Christ himself is offered, with all his benefits: *Take, eat, drink.* I see then God offers me Christ to be eaten; his Body to be eaten, his Blood to be drunk: here then must faith actuate it self, and set it self on work, striving with all its might to take Christ,

Cap. 20. to eat and drink Christ offered. • Lord Christ, as verily as I take, and eat, and drink these outward Sacramental-elements, so verily do I by my faith receive thy self into my Soul, and feed upon thee for spiritual nourishment. Christ is offered to us, offers to come in and enter into our hearts. The act of faith now then is that, *Psal. 24. 7. Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors.* But why must these gates and doors of their hearts be thus lift up? *And the King of Glory shall come in.* Christ is come, and he makes an offer to come into our hearts; open therefore the gates of your hearts, *lift them up*, even from off the hooks, that fair and foul way may be made for his ready entrance. When a great man, specially a King, comes to a mans house, he will not only open the small wicket, his little door, but he sets open his great gates, throws them wide open, to make spacious way for his entrance. Now Christ in the Sacrament offers himself to come to us, the King of glory offers to come in: Here then let thy faith busily bestir it self in widening the passage and opening thine heart to make Christ way:

way: now strive with might and main to stretch open thine heart to such a breadth and largeness, as a fit way may be made for the King of glory to enter. Do in receiving Christ at the Sacrament, as *Zacheus* did in receiving him into his house, *Luk. 19. 5.* *Zacheus*, says Christ, *make haste and come down; for to day I must abide at thine house.* Here Christ offers himself to *Zacheus*, and upon the offer made, instantly *Zacheus made haste and came down, and received him joyfully.* Think upon that gracious offer of Christs, how *Zacheus* bestirred himself, with what haste he leaped down from the tree; with what readiness and heartiness he brought Christ home; with what sweetness of affection he clasps about Christ when he entertained him into his house. Christ makes thy Soul the same offer at the Sacrament; now let thy Faith as busily bestir her self as *Zacheus* did; hasten, open, clasp, embrace, welcom and receive Christ thus offered to thee.

Secondly, in the Sacrament we have *Sacramental-Promises.* *This is my Body: This is my Blood. This is my Body which is given for you, my Blood which is shed for you;*

Cap. 20. you; shed for the remission of sin. Take, eat, drink, says our Saviour. Well, what if we do so, what shall we get by it? what shall we be the better for it? A great deal the better; for *This is my Body, my Blood*; I promise you in the use of this Ordinance, you shall receive my *Body*; my *Blood*; that *Body* which was once crucified and offered for the Redemption of the world: that *Blood* which was shed for Reconciliation, and Remission of sin; and you, by being made partakers hereof, shall receive efficacious vertues of my quickening death. So that these are Sacramental promises. So that here is that which may abundantly set Faith on work; for the promises are the most proper object for Faith to work upon. Well then, Christ says, *This is my Body given for you, my Blood shed for you; shed for remission of sins*. Let faith now beleeve these promises; Lord I believe that thy body was given for me, thy blood shed for me, thy blood shed for the remission of my sins: Lord I chearfully and gladly beleeve that I am now made partaker of thy Body and Blood, and that my sins are pardoned in thy Blood. Faith must do here, as David doth,



doth, *Psal. 60. 6, 7. God hath spoken in his Holiness*; that is, he hath made me a gracious promise that he will bring the land under mine obedience. Here *David* hath Gods Promise; mark now what follows: *I will rejoyce*, saith he, *I will divide Sichem, I will mete out the valley of Succoth. Gilead is mine, Manasseh is mine.* See how he actuates his Faith upon Gods promise, so as to rejoyce, so as to take possession of *Sichem, Succoth, Gilead and Manasseh.* So Christ hath spoken in, or by his holiness: *This is my Body which is given for you; This is my Blood which is shed for you, for the remission of your sins.* Here be Sacramental promises. Now upon the view of these promises should a man actuate his Faith and say, *I will rejoyce, I will eat Christs Flesh, I will drink his Blood. Christ is mine, his Death is mine, his Resurrection is mine, Remission of sin is mine, Pardon and Heaven are mine.* And thus by this actuation of faith should a man, with *John, lean on Christs bosom, Joh. 13. 23.* when he is at the Sacrament: so participating of him, as to have communion with him in all his benefits. Thus *lean we on our beloved, Cant. 8. 5.* when at the

the

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the Sacrament. Again, *This is my Blood, shed for you, for the remission of sin.* Lo, here is that Blood offered me to drink, and promised to me in the Sacrament, by the shedding whereof, remission of sin was purchased; yea, here is remission of sin not onely offered me, and promised me; but offered and promised under seal. Now then actuate thy faith, and say, Lord, I accept, Lord, I believe this sealed pardon of my sin. And faith thus actuated, will make good unto us the Sacramental promises: for as it is true in case of prayer, *Mark 11. 24. What things soever ye desire when you pray, beleeve that ye receive them, and ye shall have them.* So is it as true in case of receiving. What things soever ye desire when ye receive, do but actuate your faith, and set that on work for them, beleeve that ye receive them, and ye shall have them.

Thirdly, in the Sacrament we have *Sacramental representations*. There is in the Sacrament a visible remembrance of Christs death, and in the breaking of the Bread, and pouring out the Wine, there is a representation of Christs Death and Passion. When I see the wine

wine ponred out, it represents unto me the shedding of Christs Blood; here I see *Christs* Blood shed on the Cross. What is to be done now when I see this Blood in the Sacrament? Do but consider that same, *Exod. 24. 6, 1. Moses took of the blood of the Sacrifices, and put it in basins; and he took the blood that was in the basins, and sprinkled it on the people; haply with a bunch of Hyssop, as the manner was; to which David alludes, Psal. 51. Purge me with Hyssop.* Now so must it be here: The Blood of our burnt-offerings, which was shed for us, the Lord hath put in *basins*, in the basins of the Word and Sacraments, and out of these *basins* it must be sprinkled. The Sacrament of the Supper is one basin in which this Blood is put. This Blood is held forth in this basin: This is my *Blood*. Now when this Blood is held forth to us in this *basin*, we should *sprinkle* our selves with this Blood: that must be done by actuating our faith, and by the act of faith applying that Blood of *Christ* unto our selves. We finde mention, *Rom. 3. 25. of faith in Christs Blood*: there is not onely faith in *Christs Name*, but *faith in his Blood*.  
Faith,

Cap. 20. Faith, when Christs Blood is holden out to us either in Word or Sacrament, puts her hand into his *basin*, or dips the *hy-sop* into the blood in the basin, and so besprinkles a mans Soul therewith. Faith applying Christs blood to a mans self, doth put her hand into the *basin*, doth dip the hy-sop into the blood in the *basin*; yea, doth, with *Thomas*, put her hands into the wounds of Christ, and take blood thence; and besprinkles the Soul withall. When therefore we see Christs Blood in the Sacrament, we are to take it, and besprinkle our selves with it; that is, we are to have Faith in his Blood, and by faith to apply the merit of Christs Death unto our own Souls. And this application is the action of faith. Nay, that is not all; faith seeing the Wounds and the Blood of Christ, not onely puts her hands into Christs wounds, or into the blood in the basin, but Faith lays her mouth to these wounds, and to this blood, and sucks these wounds, sucks in this blood with an holy greediness. A faith actuated in the Ordinance, is a *blood-sucking faith*, Prov. 30. 10, 15. *The horsleech hath two daughters, which cry, Give, give.* Such an eager

Cruce hæ-  
remus san-  
guinem  
sugimus,  
& intra ip-  
sa Redem-  
ptoris ne-  
stri vulne-  
ra sugimus  
linguam.  
Cypr. de  
Cæn. Dom.

eager and holy greediness hath faith in sucking in Christs Blood. I cannot be satisfied, but stil cries, Give, give: Lord, *give* me evermore of this Blood, *give* me of this Blood to sprinkle my unrighteous Soul; *Give* me of this Blood to stanch the bloody issues of mine heart; *Give* me of this Blood to heal my Leprous spirit; *Give* me of this Blood to help subdue and mortifie my lusts; *Give* me of this Blood of Christ crucified, to crucifie old *Adam*, and all my rebellious *lusts*. Thus when a man sucks in earnestly the Blood of Christ, whom he sees crucified, and shedding his Blood in the Sacrament, and sucks it in for his several and special necessities; then is faith actuated in the use of the Sacrament.

And thus also may and must a man actuate his faith for his comfort. In this basin of the Sacrament I see Christs Blood. Christs Blood is a *reconciling Blood*, Rom. 3. 25. Col. 1. 20, 21. It is *justifying Blood*, Rom. 5. 9. we are justified by faith. How by Faith? *By faith in his Blood*, Rom. 3. 25. It is a *pacifying Blood*, Col. 1. 20. Ephes. 2. 13, 14. A *pardoning Blood*, Mat. 26. 28. Ephes. 1. 7.

It is a *sanctifying Blood*, Hebr. 13. 12.



Cap. 20. A purging-Blood from dead works, *Heb.* 9. 14. A cleansing Blood, *1 Joh.* 1. 7.

It is a mortifying Blood, such a Blood as fetches out the heart-blood of old Adam, and delivers from the dominion of sin. The Blood of Christ crucified, is crucifying Blood, *Rom.* 6. 2, 3, 6. *Gal.* 6. 14. It is a Blood that sets prisoners free, *Zech.* 9. 11. It is a Blood that makes men Kings and Priests, *Apoc.* 1. 5, 6. It is a softning, mollifying Blood, that makes the heart tender; it supple a stony heart, and makes it a heart of flesh, *Zech.* 12. 10. Goats blood, some say, breaks the Adamant; which neither iron nor fire can do: But to be sure, the blood of this Goat, *Levit.* 16. the blood of this Lamb breaks the Adamant heart of a man, which nothing else can break.

It is a quickning blood, that brings life and strength with it: Therefore represented by Wine in the Sacrament. It is life-blood, blood full of spirit, that fills the Soul with excellent vigor to holy performances, *Hebr.* 13. 20, 21. Now the God of peace, that brought again from the dead our Lord Jesus, &c. typified by that *Exod.* 24. 7, 8. Now what a deal of comfort may faith draw from all this: Alas,  
my

Illa invi-  
da vis, &  
duarum  
violentiss  
fimarum  
naturæ re-  
rum (ignis  
& ferri)  
contem-  
trix, hicci-  
no tamen  
rumpitur  
sanguine,  
foedissimo  
animali-  
um. *Plig.*

my person is *unrighteous*, but Lord thy Blood is *justifying* Blood; mine heart is unclean, but thy Blood is *sanctifying* Blood; my lusts are many and mighty, but Lord thy Blood is *mortifying* Blood; mine heart is wondrous hard, but Lord thy Blood is *softning* Blood; mine heart is exceeding dead, but Lord thy Blood is *quickening* Blood. In this Blood of thine I believe, this Blood of thine I thirstily drink down, this Blood of thine I heartily apply, with a comfortable expectation of all these blessed benefits. Be of good chear, O my Soul, here is pardoning Blood, to comfort thee against thy guilt; here is sanctifying Blood, to comfort thee against the pollutions of thy nature; here is crucifying Blood, to comfort thee against thy lusts; here is softning Blood, to help thee against thy hardness; quickening Blood, to help thee against thy deadness.

*He was wounded for thy transgressions, Isai. 53. 5.* And here in the Sacrament we may see his wounds, and faith must look upon them as *healing wounds*. With his *stripes are we healed, Isai. 53. 5.* What sweet comfort may faith fetch hence? Look upon the wounds of Christ on

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Peccavi  
peccatum  
grande,  
conscien-  
tia, sed non  
perturba-  
bitur, quo-  
niam vul-  
nerum Do-  
mini re-  
cordabor.  
Nempe  
vulneratus  
est prop.  
iniquitates  
nostras.  
Quid tam  
ad mor-  
tem, quod  
non Chri-  
sti morte  
salvetur?  
Bern. sup.  
Can. Ser. 61

a Foderunt  
manus e-

jus & pedus latusq; lancea foraverunt; & per has rimas licet mihi  
sugere mel de petra, & oleum de saxo, id est gaudere & videre, quoni-  
am suavis est Dominus. At clavus referans clavus penetrans iustus  
est mihi, ut videam voluntatem Domini. Quidni videam per fora-  
men? clamat credens sic in Christo mundum reconcilians sibi, patet  
Arcanum cordis per foramina corporis? Patent viscera misericordiae  
Dei— Quidni viscera per vulnera pateant: In quo enim clavius  
quam in vulneribus tuis eluxisset, quod tu Domine suavis, & multae  
misericordiae, &c. Ergo vero videntur quod ex me mihi deest usurpo  
mihi ex visceribus Domini, quoniam misericordia effluunt, haec de-  
sunt foramina per quae affluant. Bern. sup. 61.

the Cross, as on the *Cities of refuge*, whi-  
ther thy pursued Soul by the avenger of  
blood may flee for safety and sanctuary.  
Indeed I am a grievous sinner; I have  
*wounded* my conscience *with my transgres-*  
*sions*, and behold my Saviour here *woun-*  
*ded for my transgressions*: I have cause to  
be troubled in my conscience for the  
*wounds* my transgressions have made  
therein; but yet my conscience needs  
not sink in a despondency of spirit,  
whilest I look at these *wounds* of Christ:  
here be *wounds for wounds*, healing *wounds*  
for stabbing *wounds*; curing *wounds* for  
killing *wounds*. He was *wounded for our*  
*transgressions*. What wound so deadly,  
that cannot or may not be healed by  
His death and wounds? What comfort  
is here for faith in the wounds of Christ  
crucified, whose death is represented in  
the Sacrament? *They pierced my hands*

*and my feet*, Psal. 22. 16. They pierced his side with the spear, and there *came out water and blood*; nay, there comes out of those wounds *honey and oyl* unto faith. By these passages may our faith *suck honey and oyl* out of the Rock, and may taste how good and sweet the Lord is. The nails, the spear, the wounds, all preach unto faith a reconciled God, that God is in Christ reconciling the world to himself. The Lords bowels are layd open by these wounds, so as through them we may see the tender bowels of his mercy, and so as through them mercy flows from those bowels unto us.

*O my Dove, that art in the clefts* or holes of the Rock, Cant. 2. 14. Some of the Ancients understood these *clefts of the Rock* the wounds of Christ, in which the Dove, the Church, hides and shelters her self: however, it may be alluded to; and that should be one work of faith at the Sacrament, when it sees those clefts of the Rock opened, like a Dove to betake her self thereunto for shelter and security against all fears and distresses that wrath and guilt may put the conscience to. Do any fears of wrath trouble thine heart? Doth any con-



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Tuta requies est infirmis peccatoribus in vulneribus saluatoris, securus illic habito, parent mihi viscera per vulnera. *Aug. Manna.*  
 Miles aperuit mihi latus Christi lancea, & ego intravi, & ibi requiesco securus. *Aug. ibid:*

science of guilt disquiet thee with the fears of Hell: Why now in the Sacrament, for thy comfort, behold the holes in the Rock, where thou mayst be sheltered. *Dwell now in the Rock, and be like the Dove, that makes her nest in the sides of the holes mouth, Jer. 48.* Nestle thy Soul now at the Sacrament in the clefts of this Rock. See and fully believe thy peace to be made with God in Christs Blood, and look upon him wounded for thy transgressions, with such an faith as may fill thine heart with a holy security against all such fears. Faith thus actuated, cannot but send thy Soul from the Sacrament with much comfort. And thus much for the *actuation of faith*, which is the third thing in that holy disposition required in receiving of the Sacrament.

The fourth thing follows, which is an exercise of Thanksgiving to God for the great Work of our Redemption by the death of Christ: And this must rise from an heart affected and enlarged in the use of the Ordinance, the heart being warmed and growing hot with the sense of Gods goodness, a man should break out and give vent to his heart, in magnifying the mercy of God for the death



death of Christ represented in this Ordinance, and the fruit thereof communicated to us therein. In the use of our natural food, there follows a chearfulness of spirit, *Acts 14. 17. Filling our hearts with food and gladness.* Now when the heart is cheared and refreshed with the creature, it should then let out it self with thanksgiving to God: *Nehem. 9. 25. So they did eat, and were filled, and became fat, and delighted themselves in thy great goodness.* *Psal. 22. 26. The meek shall eat and be satisfied, they shall praise the Lord that seek him.* So when the heart is cheared with the sense of the sweetness of an Ordinance of the Sacrament, when the Lord hath filled the heart with spiritual food and gladness, when we have been filled, and have delighted our selves in Gods great goodness in the Sacrament; then let we out our hearts to bless and praise the Lord. See it in *David, Psal. 63. 5. My Soul shall be satisfied as with marrow and fatness.* That blessing he looks for in Gods Ordinances: and what should then follow? *And my mouth shall praise thee with joyful lips.* When men are excessively filled with Wine, they shout, and make

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Fons vitæ  
replemen-  
tem meam  
torrente  
voluptatis  
ruæ, & in-  
ebria cor  
meum so-  
brie ebrie-  
tate amo-  
ris tui.

Ang. med.

Co. 37.

Cant. 5, 1.

Quo inter-  
ius exte-  
riusq; ru-  
bricati, a  
sapient-  
ibus hujus  
sæculi ju-  
dicamur  
amenets.

Hæc ebrie-  
tas non  
accendit,  
sed extin-  
guat pec-  
catum, &c.  
Cyp. de carn.  
Dom.

a noise, and sing, and take on. The Pro-  
phet alludes to it, *Psa. 78. 65. Like a mighty man that shouts by reason of wine.* Such  
excess and such drunkenness the Apostle  
forbids, *Ephes. 5. 18. Be not drunk with  
wine, wherein is excess.* But yet there an  
holy and a sober inebriation the Apostle  
allows, and calls for, *But be filled with the  
Spirit*: Drink deep of that Wine. And  
where is that Wine to be drunk? As in  
other Ordinances, so in the Sacrament:  
Here Christ makes merry with his peo-  
ple; *Eat, O friends, drink ye, drink abun-  
dantly, O beloved, or be drunken with loves.*  
Now when a man hath liberally drunk  
of this Wine of the Spirit at the Sacra-  
ment, what should follow? That which  
follows in that Text, *Ephes. 5. 19. Speak-  
to your selves in psalms, and hymns, and spi-  
ritual songs, singing and making melody in  
your hearts to the Lord.* When a man is  
made red with this Wine within and with-  
out, as Cyprian speaks, then should a man  
let out his heart in holy Jubilations and  
Thanksgivings unto God. *Do this in re-  
membrance of me*, that is, in remembrance  
of the great Work of your Redemption  
wrought by me, and do it in a *thankful  
remembrance.* So remember it, as to have  
your

your hearts in special manner enlarged in all thankfulness unto me for this Work. And from this it is that this Sacrament bears the name of the *Eucharist*, as being the Sacrament of Thanksgiving for the Work of Redemption, in the remembrance whereof it is celebrated. Our Saviour gave a pattern of this, *Mat. 26. 30. When they had sung an Hymn.* So then they sang an Hymn together. An Hymn is a Psalm of Praise. So the *Jews* in the Celebration of the Passover did sing the 113 Psalm, with the five following Psalms, which they called *The Great Hallelujah*, which they began to sing after that cup of wine which they called *Poculum Hymni, seu laudationis; the cup of praise.* And thus it should be with us in receiving the Sacrament. At all times, upon all occasions, we should sing *Hallelujahs* to God; but at the Sacrament we should sing a *great Hallelujah*. At all times we should thankfully bless God for the Work of our Redemption; but at the Sacrament we should have our hearts greatly enlarged in more special manner to bless God for Christs death, and the sweet comforts received in the use of the Sacrament.

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Fifthly and lastly, This holy Sacramental disposition stands in an exercise of Love and Mercy. In an *exercise of Love*, when we look upon our fellow-members communicating with us, we should cleave to them in one spirit, as unto members of the same body: 1 Cor. 10.17. *For we being many, are one Head, and one Body; for we are all partakers of that one Bread.* So that in partaking of that one Bread, we are one Bread, and one Body. Many corns go, to the making of one Loaf; but yet they will not be knod in one Loaf, unless by the mixture of some moisture they be wrought and fastened together. Love excited and stirred up, is that moisture that unites us so many several grains into one bread. So 1 Cor. 12.13. *We drink into one Spirit; that is, into one Soul.*

Indigne manducant qui corpus & sanguinem Christi in Sacramento manducant & bibunt, membra autem ejus Evangelio non agnoscunt.

Aug. Con. tit. Peii. l. 2. c. 55.

In an *exercise also of Mercy*, and compassion to the poor members of Christ, shewing mercy to them in contribution to their necessities. And here specially at the Sacrament should that ground work with us, 2 Cor. 8.9. And thus we see what the Concomitant Duties are, and such as accompany the Action.



## CHAP. XXI.

## Cap. 21.

*Subsequent Duties, and such as must follow the Sacrament received.*

**W**E are now come to the *third* and last sort of Duties, in which the *due Order* of receiving the Sacrament stands, and they are *Subsequent Duties*, such as follow after the Sacrament received.

There ought to be a special care of Duties after the Sacrament, as well as before, and in receiving: for though a man may come conveniently prepared, and may in a good measure be holily conversant in the Duty of Receiving; yet if a man be careless, and look not to himself after the Duty is done, he may mar all. A man may come to his meat prepared with a good stomach, may eat it with a good appetite, and feed hungrily and heartily; and yet, as soon as he hath eaten, may do that which may spoyle all. If a man, before his meat be well out of his mouth, fall to sleep, or to serious study, or to violent exercise, or specially if he shall after meat eat some unwholesome food, or take some poyson; these must needs hinder digestion and concoction; these must needs make him the worse after his meat, though he came to it prepared with a good appetite, and fed upon it with a good stomach. Physicians, before they give Physick, prepare the body for it, and give it when the body is in a convenient disposition for it; but that is not all: They have also a special care to order and dyet a man after he hath taken his Physick:

For



Cap. 20.

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Indigne  
mandu-  
cant qui  
corpus &  
sanguinem  
Christi in  
Sacramen-  
to mandu-  
cunt & bi-  
bunt,  
membra  
autem ejus  
Evangelio  
non agnos-  
cunt.

Aug. Con-  
lit. Peii.  
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For

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Qui phar-  
macum  
fumunt,  
solent eo  
die ab om-  
nibus ab-  
stinere  
quibus  
pharmaci  
vis, & ope-  
ratio, im-  
pediri po-  
test. *Gualt.*  
in 1 Cor.  
11. 27.

For though a mans body may be well prepared before taking Physick, and be well disposed in taking it; yet if a man be not afterward careful of taking cold, be not careful what and when he eats, his Physick will not kindly work, nor do him any good: Carelessness in dyet, in taking cold afterwards, may dead and kill the force of the Physick, so as it may not only do a man no good, but much hurt, though the Physick were very good, and proper for his body and disease. A great care therefore ought to be had of a due and a right ordering our selves after the Sacrament. And this care thus to order our selves, stands in these two things:

First, In a mans examining himself after he is come from the Sacrament. Let a man examine himself, and so let him eat, and so let him drink. So also let a man eat and drink, and so let him examine himself. A man is seriously and faithfully, after he hath been at the Lords Table, to consider between God and his own Soul, what entertainment and welcom God hath given him; whether God hath dealt with him at this Supper, as *Mary* dealt with Christ at that supper, *Joh.* 13. 2, 3. whether the Lord hath poured any precious Ointment upon him, or not; what comfort, and encrease of faith and grace he hath received; what quickening, what refreshment, what friendship and communion with Christ, what vertue he hath found to flow out of Christ into his own Soul.

Now upon such Examination, a man shall find that it hath been well with him at the Sa-  
cra-

crament, or hath it not ; he hath a good day of it, or no good day : And accordingly as he finds, so he is to proceed. *Cap. 21.*

First then, If a man have found no joy, comfort, enlargement, no communion with, nor answer from Christ ; but upon examination finds that he hath been unfruitful, and that his heart was full of deadness, hardness, and dulness of spirit, then two things are to be done :

First, Suspect thy self, that some miscarriage hath been in thee, either in thy preparation to, or in thy performance of the Duty. Labour therefore to find out where the fault was, and what it was that hindered the efficacy of the Sacrament, that caused God to keep his hand close, that caused him to deny to anoint thee with fresh Oyl : and having found out what hindered and deaded the Sacrament, judg thy self for that, and be seriously humbled for it. And this being thus done, so that after our receiving we can but be sensible of our own senselessness of heart in that holy Duty, and can mourn for it, and complain to God of it, and of our selves ; we need not be over-much dismay'd and cast down, because this is one fruit of the life of Christ, which was undoubtedly received in the Sacrament. Though thou hast not that thou wouldest have had, yet thou hast that which was worth the going for. Construe this very thing as a fruit of going to the Sacrament, and be thankful for that.

Secondly, Endeavor, by after-pains in prayer and humiliation, to quicken and awaken the efficacy



Cap. 21. efficacy of the Sacrament; for this we must know, as a Point of great use and comfort, *that Sacraments do not always work for the present, but the efficacy may come afterwards.* It is in this case, as in that, 1 Sam. 10. 1, 6, 9. Samuel anointed Saul, and said, *The Spirit of the Lord will come upon thee, &c. And it was so, that when he had turned his back to go from Samuel, God gave him another heart.* The Spirit of God came not upon him in the Anointing, but afterwards, when he was departed from Samuel. The actions of God are of eternal efficacy, though he put forth that efficacy in such times and seasons as he sees good. Though the Sacrament work not for the present in the Administration, yet if we be after touched with a sense of our unworthiness, and thereupon awaken our selves, to quicken the Ordinance to our selves, the Sacrament shall be ready afterwards to empty it self with blessings upon our Souls, and shall prove effectual and conformable unto us. The first Sacrament of the Supper the Disciples received, it is not like they found the efficacy of it for the present, for they knew nor understood nothing of Christs death, neither could it sink into their heads that he should dye: but yet afterwards, when they came more clearly to understand the Mysteries of Redemption, and the whole Doctrine of Christ, no question but they reaped the benefit of that Ordinance, which then they fully understood not. Physick doth not always work when it is taken, but many times a good while, some days, after. It is with the Sacrament



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ment as it is with the Word. Many a man hears the Word, and minds it; but for the present it hath no work at all: It is possible that seven years, twenty years after, it may work: A Sermon preached seven years before, may prove the means of a mans conversion seven years after. We have an example in that kind, *John 10. 41, 42. And many resorted unto him, and said, John did no miracle; but all things that John spake of this man were true. And they believed on him there.* John had preached of Christ before; they did not thereupon believe in Christ when he preach'd. John was dead and gone; but now when Christ comes amongst them, they, upon *Johns* former Sermons preach'd a great while before, do now believe. John was dead, but his word was not dead; that now works, when he lies in his grave. Thus also may it be with the Sacrament; it doth not always presently work; it may and doth work some longer time afterwards, when a Communicant, humbled for his unprofitableness in the duty, endeavors, by after-diligence and humiliation, to quicken and put life into it. And if such a course may quicken a Sacrament some time after, then why not much more on the same day? What hinders but that it may be in the case of the Sacrament of the Supper, as in the Sacrament of Baptism? The efficacy and force of Baptism doth not presently appear, no not presently upon the years of discretion. Many a one lives viciously, in a sinful course, a swearer, adulterer, &c. but yet afterwards,

if

**Cap. 21.** if God give once a man the heart to be toucht with the sense of his own unworthiness, and he begins to bestir himself to seek God by faith and repentance, the Lord quickens a mans Baptism, and makes it as powerful and efficacious as if that very day administred. So in this case, possibly a man hath been at the Lords Table, and hath more then once been an unworthy Receiver; but yet if a man shall come once to be humbled of that unworthiness, God will make Sacraments, so oft unprofitably received, to become efficacious unto him: For though he were unprepared to receive, yet God was not unprepared to dispense the benefit of them. Therefore if we have miscarried in our preparations and dispositions, so as we have found no benefit, no comfort; yet here is a remedy and an help; take this course, by after diligence, and after-humiliation, to fetch life into that Ordinance in which thou wert dead, and which was dead unto thee in the Administration. It is a frequent and foul fault amongst many, that so soon as the Sacrament is done, and the Duty ended in publike, they never once look after it more. They leave the Sacramental disposition and devotion in the Church, there they shake hands with it, and bring not a whit of it home with them. When the Sacrament is done, all is done with them; and as they come to it, so they go from it, without any examination at all. It is never once more thought upon: And thereupon no Humiliation for deadness, hardness, and indisposition in the Duty, and no care to make up that by after-diligence,

gence, wherein they were wanting in the present performance.

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2. Secondly, If upon this Examination we find that we were refreshed, had our hearts enlarged, had vertue from, and communion with Christ, and that God was very good to us; then do these two things:

First, Bless God with all thy Soul for his mercy shewed unto thee, acknowledg with all thankfulness Gods gracious dealing with thee in the Communion and Manifestation of himself to thee in his Ordinance.

Secondly, Be careful and watchful to keep up and maintain that holy and gracious frame of heart in thee which thou acquir'st in, and bringest from the Sacrament with thee. A man when he finds enlargement, and a gracious disposition of spirit in the Ordinance, should be of *Peter's* mind, when in the mount with our Saviour in his Transfiguration; *Master, it is good being here*; It is good to be here as long as may be. When therefore in the Sacrament we have gotten holy affections by degrees wound up to some spiritual height, have gotten them up to more then an ordinary and common pitch, our care should be to keep and maintain so long as we can what we have gotten at the Sacrament, to keep the sweet-meats we bring from this Banquet. It is true indeed, that we cannot hold them up in that height and pitch to which we have wrought our hearts in holy Duties, and in the heat of holy Exercises; but yet we should endeavor it what we can, and so long as is possible,

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fible, by after-private duties of prayer, meditation, good conference, and the like. That as *David* prays for the people in that case, *1 Chron.* 29. 18. when he saw them in a float of good affections, their hearts sweetly and graciously enlarged: *O Lord*, says he, *keep this for ever in the imagination of the thought of the heart of thy people, and prepare or stablish their heart unto thee*: As if he had said, Lord, thou seest what a good frame of heart is in them at this present; O that thou wouldst keep and maintain this frame of heart in them for ever: So when we find a good frame of heart wrought in us at the Sacrament, we should pray and endeavor that this frame of heart might be still upheld and continued in us. See an excellent example of this after a Sacrament, *2 Chron.* 30. 21, 22. They find their hearts sweetly and comfortably enlarged in the use of Gods Ordinance, and loth they are to let this frame of heart sink in them; fain would they keep it up still, and therefore see *vers.* 23. what they do: *And the whole Assembly took counsel to keep other seven days; and they kept other seven days with gladness.* This was done, to keep up still this gladness of heart which they had in keeping the first seven days. And this, by way of proportion, serves to teach us what a special care we should have after the receiving of the Sacrament, to look wisely to our selves, to keep alive, as long as may be, that holy fire that was kindled in our hearts in the use of the Sacrament.

It is a gross miscarriage, and a shrewd fail in men,



men, who, after good and fair enlargements at the Sacrament, have no care to keep their hearts in good frame by Prayer, Meditation, or godly Conference; but as soon as they come from the Sacrament, do fall to worldly and earthly Conference, or vain and idle discourse, and so all on a sudden quench, dash, and damp all, undo all they have been so long a doing in their Preparations and Performances. Such abrupt chopping off and jumping off from holy Duties, is a dangerous quenching of the Spirit; such a quenching of the Spirit, as tends much to the hardening of the heart. Iron red-hot put into water, and suddenly quencht, it makes it the harder. It is a very dangerous thing to the body, when it is hot, and in a sweat, suddenly to cool it, by casting off a mans clothes, or leaping into the cold water: such a thing is as much as a mans life is worth: Such sudden coolings and dampings of spiritual heats got in holy Duties, cannot be without much danger to the Soul. What a poor thing is it; that when at the Sacrament a man hath gotten an excellent fire kindled, and flaming in his heart, that an hour or two after he should not have so much as a coal or spark of that fire remaining?

And so much for the first thing to be done after Receiving, namely, the *Examining* of our selves.

2. The *second thing* to be done follows, and that is, A special and a wondrous great



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care to keep touch with God, to express the power and efficacy of Gods Ordinance, in making good and keeping our Vows and Covenants we have made at the Sacrament: Our own hearts are very false, fickle, and slippery; there is therefore the more need to look narrowly to them: They never long more to break loose, then when they are fresh bound with fresh Cords. The Devil also is exceeding malicious: he is never more busie, more violent to tempt, and bring men to sin, then when they come new from the Sacrament: He knows that is the way to make their sins out of measure sinful: He is exceeding desirous to go in, and go down after a Sacramental sop. No sooner was Christ Baptized, *Luke 3.* but, *Luke 4.* presently after the Sacrament received he sets fiercely, and with all his skill and strength, upon him in his tentations. Look how *Sennacherib* did with *Hezekiah*, so doth Satan with us. When *Hezekiah* had reformed the Church, settled the Worship of God, and had put all in good Order, *2 Chron. 31.* then, *Chap. 32. 1.* *After these things, and the establishment thereof, Sennacherib came with his Army into the Land.* So when a man hath been at the Sacrament, and hath renewed his Covenants with God, and stablished his resolutions of better Obedience; *After these things,* the Devil will come with all his Forces, and seek to make a man break his Vows, and neglect his Covenants. Therefore proportionable and answerable to the looseness of our hearts, and to the malice of Satan, should our care be to keep

keep our Covenants and our Vows; and to express and manifest the power and vertue of Gods Ordinance, in the holiness and obedience of our lives. Now should our care be to shew what benefit we have received by the Sacrament, in walking closely with God, in the forsaking all former sins, and performing all duties of obedience formerly neglected. *Elias*, after he was fed by God, went in the strength of that food forty days and forty nights, 1 Kings 19.8. So should we walk in the strength of our Sacramental food many days and nights, and shew that indeed we have received strength by and from it, by keeping our Covenants with God, of holiness and obedience. See how wisdom speaks, *Prov. 9.5,6.* She kills her beasts, she mingles her wine, she furnishes her table, she invites her guests: *Come, says she, eat of my bread, and drink of the drink which I have mingled.* But mark what it is that she requires of her guests after she had fed them and feasted them at her Table: *Forsake the foolish and live, and go in the way of understanding.* Now that I have fed and feasted you at my Table, live now no more as ye were wont to do; now choose new company, and new courses, and become new men, and go and walk in new ways. It is the very thing that God looks for at our hands, after we have done at the Sacrament. So should it be with a man after his communion with God in the Sacrament, as it was with *Jacob* after his communion with God in *Bethel*, *Gen. 29. 1.* *Then Jacob lift up his feet, and came into the Land of the people of the East.*

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He lift up his feet, he went with strength, with spirit, with chearfulness; and then he went, that is, after he had had sweet fellowship with God in *Bethel*, he was so cheered and refreshed with that spiritual bait, that in the strength and force of that, he went on lively and cheerily in his journey. So when we have fellowship with God in the Sacrament, in the strength of that heavenly bait at the Sacrament, we should *lift up our feet*, and go on chearily, lively, in our journey towards Heaven. After Christ had been at *Jordan* at the Sacrament, he goes forth furnished with strength from Gods Ordinance to encounter the Devil: *Then Jesus returned from Jordan full of the Holy Ghost, to be tempted of the Devil*, Mat. 4.1. *Luke 4.1.* He went from the Sacrament *full of the Holy Ghost*, and full of power against the filthy ghost. So should we rise from the Sacrament full of the Holy Ghost, full of power and spiritual strength, and *like Lions breathing fire*, as *Chrysostom* speaks, so as we might be terrible to Satan, and powerful against our lusts and corruptions, to mortifie and subdue them: for this is one main end and use of the Sacrament for which we come to eat, that we may get from Christ in it power to mortifie our lusts and corruptions, and to be enabled to walk in better obedience then we have done. Therefore, that we may shew that we have made good the end of the Sacrament, we must mortifie lusts, and perform duties of obedience with more power then ever. That which *Paul* speaks, *Ephes. 4.18. Let him that stole, steal no more*, &c. it must specially

Tanquam  
Leones i-  
gitur igne  
spirantes.  
ab illa  
mensa re-  
cedamus  
facti dia-  
bolo terri-  
biles, & ca-  
put no-  
strum  
mente re-  
volventes,  
& charita-  
tem quam  
nobis ex  
habet.  
*Chrys.* ad  
*Rom.*  
61.

ally be remembered after the Sacrament: Let him that swore, swear no more; that used to lye, lye no more; to be drunk, be drunk no more; to be unclean, to be unclean no more, &c. This we come for to the Sacrament, and this vow we at the Sacrament.

It is the note of a man that shall go to Heaven, *Psal. 15. That keeps his Oaths and his Promises, though to his own hurt.* How much more then should a man be careful of his Oaths and Promises which he makes to God in the Sacrament, and that for his own good? Therefore after the Sacrament, thus think and reason the case with thy self: I have been at the Sacrament, I have there vowed, and taken the Sacrament upon it, That I will forsake my sins: I have been a swearer, Oaths have been frequently and familiarly in my mouth, I have been guilty of drunkenness, uncleanness, oppression, covetousness; well, now, according to my Vow at the Sacrament, I will watch over my tongue, that I swear no more; I will get this *blood out of my mouth*, and this *abomination from between my feet*; I will beware how this Leprosie break out again in my lips, since the word is gone out of my lips by which I have vowed at the Sacrament against this sin. I will now this day begin to renounce my drunken company and courses: I have neglected holy duties in publike, and in private my self; I will this day begin to read Scripture, to pray diligently by my self, and to do all those duties of holiness mine Oath at the Sacrament binds me to. If after thou hast been at the Sacrament,

Zech. 9.7.

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Satan, or any of his instruments, set upon thee in any temptation to any evil or sin, fence thy self with thy Sacramental Vow; say to Satan, I was lately at the Sacrament, there thou knowest what a Vow I made to God; therefore I may not do this evil. Wouldst thou have me be forsworn before God? Should I, that have been at Gods Table, and have eat and drunk with him, should I lift up the heel against him? I that have taken an Oath to the contrary? Avoyd Satan, I may not, I will not in any case do it.

Thus should a man fence himself against Satans temptations, by his having been at the Sacrament of the Supper, as that Virgin did, of whom *Luther* speaks, by her having received the Sacrament of Baptism, which she had vowed and covenanted with God against those things to which he tempted her; *Satan, I am a Christian*, I have been baptized, there I vowed to the contrary: And so she quenched the fiery darts of the Devil with the waters of her Baptism. So do when Satan tempts thee after the receiving of the Supper: Avoyd Satan, I have received the Sacrament, and therein made a Covenant to the contrary.

It is a great fault in men, that they are no more watchful over their hearts and ways after the receiving of the Sacrament, and no more careful to express the power of the Ordinance in their lives. It was a great fault in the Disciples, that there was at all a contention amongst them for greatness and superiority, *Luke 22: 24*. But their fault was so much the greater, by the circumstance

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quadam  
sancta vir-  
gine, quæ  
quoties  
tentabatur  
non nisi  
baptismo  
suo repug-  
nabat, di-  
cens, bre-  
vissime,  
Christia-  
na sum,  
Intellexit  
enim ho-  
stis statim  
virtutem  
baptismi,  
& fidei,  
quæ in ve-  
ritate pro-  
mittentis  
pendebat,  
& fugit ab  
ea. *Luther.*



cumstance of time wherein the quarrell sprang ; for it was presently after they had received both the Sacrament of the Passover and the Lords Supper, as appears by the Vesses before-going. Was that a time to be contending, to be striving, when they were newly risen from the Sacrament ? Contending and striving with God in prayer for a blessing upon his Ordinance freshly received, had been far more seemly and seasonable : Woful is the carriage of many, and much to be lamented. Many come to the Sacrament, and there make their Vows of renouncing their sins, and becoming new men ; and yet when once the action is over, and past, how soon are their Vows forgotten ? how quickly return they to their old courses again ? It may be the same week return into the same sins ; receive the Sacrament on the Lords-day, and drink drunk again before the next Lords-day ; nay, it may be, be drunk the next morrow ; nay, it were to be wished, that it were not too true a complaint, that they be drunk the self-same day. So for other sins, men have not the care nor conscience to forbear them the self-same day, but swear the same day they receive, and have their Oaths in their mouths, before the Bread and Wine are well out of their mouths : just as the Strumpet, *Prov. 7. 14, 18. I have peace offerings with me ; this day I have payd my vows ; come, let us take our fill of love ( so she Quiles her filthy lust ) untill morning ; let us satisfy our selves with loves.* The self-same day that she had been at the Sacrifice and the Altar, the self-same day she plays

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the whore; and comes from the Altar into the Adulterers bed. How haynous had her adultery been at any time! but when she had been at Gods Altar, to play the strumpet and the filth in that very day, how haynous was her transgression! Must she needs sacrifice her self to the Devil in her lusts, in the same day she had been sacrificing to God? It is an haynous thing that hath been objected justly against some impure Popish Votaries, That they have risen from Harlots sides, to consecrate the Sacrament: And is it not as haynous, to rise from the Sacrament to Whoredom, as to rise from Whoredom to the Sacrament? Is it not as haynous a thing to rise from the Sacrament to Drunkenness, as to rise from Drunkenness to the Sacrament? How happy were it, that that which was layd to *Israels* charge, might not be charged upon too too many Communicants, *Exod. 32. 6. The people sat down to eat and drink, and rose up to play.* How many sit down to eat and drink the Sacramental Elements, and that done, rise up to play? To what play? To play the beasts, to play the swine, to play the wantons, to play the wretches, and so make themselves, by such receiving, twofold more the children of the Devil then they were before. That was exceeding haynous and horrible, that the Lord complains of, *Ezek. 23. 29. For when they had slain their children to their Idols, then they came, the same day, into my Sanctuary to prophane it.* What villany was this! Play the Idolaters, the merciless murderers of their own children, and then come the same day into the  
 Lords

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Lords Sanctuary ! What had they to do to come into Gods Sanctuary upon any day, but especially upon *the same day* ? And had it not been every whit as haynous to come to Gods Sanctuary, to the Lords Table, *Mal. 1. 12.* and *the same day* to have committed Idolatry, Murder, and so also to fall to Adultery, Drunkenness, Blasphemy, and Oaths ? Is not this in an high degree to pollute Gods Name, and his Table, and to make the fruit thereof contemptible ? *Malach. 1. 12.* What is this, but to take Poyson after Physick ? O shame ! that those hands that have been reached forth to receive Christs Body at the Sacrament, should afterwards be stretched forth to Oppression & Violence : that those mouths and lips that have drunk Christs Blood at the Sacrament, should be after, and especially *the same day*, defiled with the slabbering drivel of Oaths, and filthy obscene speech, and rotten communication. The *Habassines*, after the receiving of the Sacrament, think it not *lawful for them to spit that day till the setting the Sun*. It is no better then superstition in them ; but yet their superstition will rise up in Judgment against the monstrous prophaneness of many amongst us. They hold it unlawful to do so much as *spit that day* ; Would they out of Drunkenness *spue that day* ? They will not *spit that day* ; Would they endure the Devils drivel to fall from their mouths that day in ungodly Oaths, and unsavory rotten Communication ? They that will not *spit that day*, would they in that day *spit in Gods face*, as common prophane Swearers and Blasphemers do ?

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But yet some again there are, that have so much reverence to the Sacrament, and so much respect to the Ordinance, that upon that day they receive, they will carry themselves fairly and demurely. If they be tempted by their companions to any irregular carriage, they can answer, Oh fie, by no means; I have been to day at the Sacrament, I may not so much forget my self: And it is a good answer. But yet that day once over, the next day, or a few days after, let out themselves, and take their former sinful liberties. Now here let men a little consider with themselves: Doth the Sacramental Efficacy last, and doth the Sacramental Covenant bind but for a day? If, because thou hast been at the Sacrament to day, it be a good argument that thou mayst not sin and break out to day; why is it not as good an argument for the next day, for the next week, for the next moneth, for the next year? Is the Efficacy, the Bond of the Sacrament, stinted to a day? Nay, if thou return to thy sins seven years, twenty years after thou hast received; if in so long a time thou shouldst not or couldst not receive again; yet still the Bond is as strong upon thy conscience, as if thou hadst received the Sacrament but this present day. There is one and the same reason in both Sacraments. The Sacrament of Baptism is but once administered, and that in our Infancy; and yet I know our *Baptismal Vow* and Covenant binds to the day of our death, though we should live an hundred years, yea though we should fulfil *Methuselah's* days. The same Covenant and Vow we make

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in Baptism, we renew at the Supper; and the Bond in this is as binding and as lasting as in the other Sacrament. That is true, or should at least be true, of both the Sacraments, which Paul speaks of the Rock, 1 Cor. 10. 4. *They drank of that spiritual Rock that followed them, or, went with them.* They drank of the material Rock, which is called a *spiritual Rock*, because it was a Type of Christ. The Israelites did not only drink of the Rock when they were at it, but after they were removed and gone from it, they still drank of it. But how could that be? Yes, the Apostle says, *The Rock followed them*; that is, the water that issued out of the Rock followed them as they journeyed, and *streamed* after them in removes. So the Rock followed them *virtually*, the virtue and benefit of the Rock followed them, and went along with them. In like manner should we have a care that the Sacraments should not only be efficacious when we are present at them, and in the act of receiving them; but their efficacy and virtue should follow us and stream after us all the while we are travelling in the wilderness of this world, till we come into Heaven.

When we come to the Sacrament, and do not shew the efficacy and power of it, do not keep our Covenants, and walk the more fruitfully and religiously after it, there follows upon it these two Evils.

I. First, God accounts such Receiving no service done to him. The Sacrament received, without following and answerable obedience,

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Cap. 21. he repates and accounts as no service at all to him. Look how God contestts with his people, *Zech. 7.5,6,7. Did ye at all fast unto me, even to me? And when ye did eat, and when ye did drink, did ye not eat? &c. Should not you hear the words, &c.* As if he had said, Ye have kept many Fasts for many years, but ye did no service to me in all your Fasts; for your Fasting was no more service to me, then when ye did eat and drink for your selves, and for your own pleasure and delight. But how so? Because with your Fasting you joynd not your Obedience to me and my words, there followed no Obedience in your lives; and therefore you fasted not unto me. *Did ye at all fast to me, to me?* So likewise God will contestt with such Communicants, as do not express the power of the Sacrament, and keep not their Sacramental Covenants in following Obedience. When ye received the Sacrament in the first, second, third, and every moneth in the year, did ye at all perform any service unto me, unto me? And when ye did eat, and when ye did drink, did ye not eat for your selves, and drink for your selves? *Should you not hear the words* which the Lord cries by his Ministers? Your eating and drinking at the Sacrament is no more service to me, then when ye eat and drink at your own ordinary Tables, for your selves, and your own pleasures, so long as after your receiving, and eating, and drinking at my Table, there follows no expression of the power of mine Ordinance, no conscience of keeping your Covenants, in yielding Obedience to my words in

in your lives. Now what comfort can we have in our having received the Sacrament, if God accept it not as a service done to him? Nay, it is so far from being a service accepted of God, as done to him, that he accounts it treachery against him. It is true here which *Hosea* speaks, *Hos. 6. 7. But they like men transgressed the Covenant; there have they dealt treacherously against me.* There, that is, in the very Covenant, they have played false with me: Where they thought they did God great service, there they abused him: where they thought to please God, there they provoked him to anger, there they provoked him to anger, there they dealt treacherously against me. It is in it self a service to God to receive the Sacrament, and to make a Covenant with him: And many think they do God good service herein; but they deceived, because, like deceitful false-hearted men, they transgressed the Covenant: There, there, in the very Covenant, they dealt treacherously against God. And so it is no service, but a provocation to the Lord: for what can provoke more then Treachery? And what is it but Treachery to transgress so solemn a Covenant?

2. Secondly, We horribly pollute and take Gods Name in vain, and make our selves guilty of *Spiritual Perjury* before God. What think we of perjured and forsworn persons? What think we will become of them? When we take an Oath solemnly at the Lords Table to forsake our sins, to walk in obedience, in the performance of such holy Duties, and then after-

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Siquidem  
vovens, &  
non sol-  
vens, quid  
nisi peje-  
ro? Bern.  
de Præcep.  
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c. 20.

afterwards live in those sins still, and in the neglect of those Duties still; Are we not forsworn? If we swear to do such a thing, and do it not, do we not forswear? And is it a light thing with us to be forsworn, and that by the breach of an Oath and Covenant made solemnly with God? Do but consider how heavily God threatens *Zedekiah* for breaking his Oath and Covenant with the King of *Babylon*; *Ezek.* 17. 12, — 21. Read and well observe the whole place. *Zedekiah* made an Oath to *Nebuchadnezzar*, and brake it; and what followed upon it? *Verf. 15.* Shall he escape that doth such things? or shall he break the Covenant, and be delivered? *Verf. 19.* As I live, surely mine Oath that he hath despised; and my Covenant which he hath broken, even it will I recompence upon his own head? But how? He should dye for it in the midst of *Babylon*. *Verf. 16.* And it first cost him the loss of his eyes, so soon as he had seen his children slain before his eyes. So smart vengeance hath God for Perjury. God hath sworn that he will be revenged upon such as are forsworn, *vers. 19.* and though men will, yet God will not be forsworn. Now then will the Lord be so heavily avenged for breach of Oath and Covenant with a man, nay with an Heathen man, and an Idolater? Wo then to that man that breaks Covenant with the great God of Heaven and Earth, who will not be mocked, who will not be baffled withall, who will be a swift Witness, and a severe Judge, against all such as grossly take his glorious Name in vain, and so foully pollute his holy Ordinance.

And



And thus a man, doing the Duties required  
*before, in, and after* the receiving of the Sacra-  
ment, comes to the Sacrament *after the due*  
*Order.* And he that walks after this Rule,  
*Peace shall be upon him, and*  
*all the Israel of God.*

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FINIS.